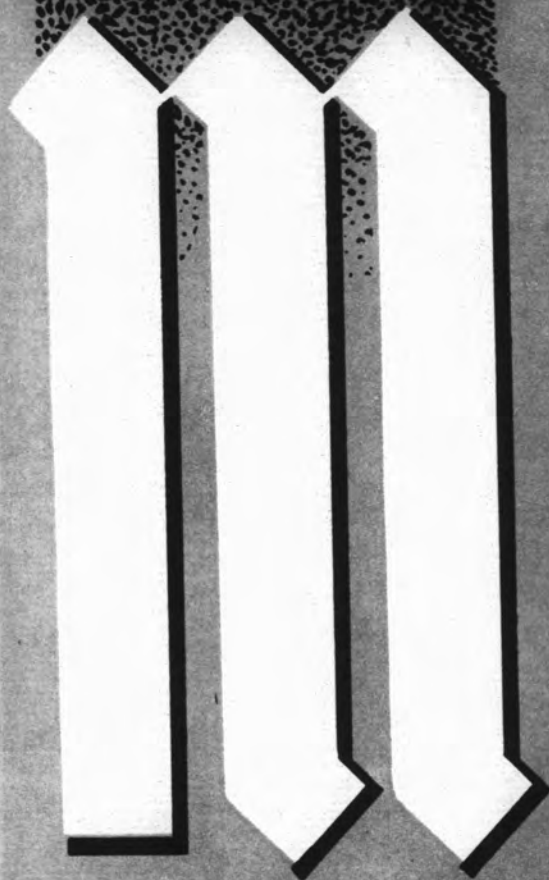
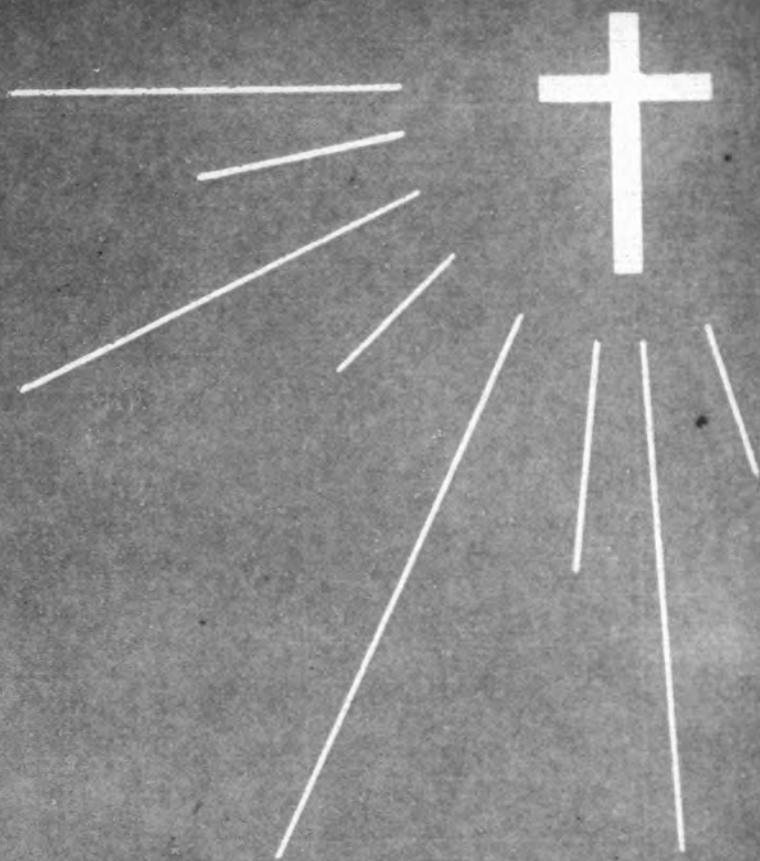


St. Augustine's



ESSENGER



Vol. XXVII

No. 6

JUNE-JULY, 1949



**YOU DON'T NEED TO KNOW HIGHER MATHEMATICS
TO FIGURE OUT THAT THROUGH OUR**



ANNUITY PLAN

YOU CAN HELP US —
YOU CAN HELP YOURSELF —
YOU CAN HELP THE NEGRO MISSION
CAUSE —

Write to REV. FATHER DIRECTOR
Annuity Plan
Society of the Divine Word
Bay Saint Louis, Miss.

**INVEST-igate our free booklet:
"HOW TO INVEST"**

Contents of This Issue

Barthé's "THE CHRIST" — <i>Curtis T. Washington, S.V.D.</i>	121
Vocation Talks in Ensley — <i>Arthur C. Winters, S.V.D.</i>	122
We Need More Room — <i>Robert D. O'Leary, S.V.D.</i>	124
June Saints	126
What's Happening Here — <i>Frank J. Ford</i>	127
Seminary News	128
With Our S.V.D. Fathers on the Colored Missions	129
Children's Corner	130
Remember Our Friends	131
Five Polio Precautions Are Listed for Parents	132
Books	132
Our Cover	132
<i>1949 Educational Supplement:</i>	
Catholic Boarding Schools and Academies	133
Catholic High Schools	134
Catholic Colleges and Universities	139
Catholic Schools of Nursing	142
Seminaries	143
Brothers' Novitiates	143
Directory of Sisters' Communities	144

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beloved dead by enrolling them in the

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PERPETUAL MEMBERSHIP for one—\$10.00

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TO AID THE
Cause for which
S.V.D.
MISSIONARIES
ARE WORKING —
MORE
NEGRO PRIESTS
AND
RELIGIOUS

A Catholic magazine, published monthly, except July and August, at Techny, Ill., by St. Augustine's Seminary, Bay Saint Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

Entered as second-class matter January 1, 1940, at the post office at Techny, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

Editor: **Rev. Clarence J. Howard, S.V.D.**
Editorial Office: St. Augustine's Seminary, Bay Saint Louis, Mississippi

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Holy Family Grammar School, Ensley, Ala.

VOCATION TALKS IN ENSLEY

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My first glimpse of Birmingham, Alabama, one of the steel centers of the South, with its neighboring Ensley, Fairfield, and Bessemer, came early last March. The Passionist Fathers at Ensley had invited me to be their guest, and speak on vocations to the students of their grade and high schools there.

Stepping slowly from the fast train that had carried me from Bay St. Louis, Miss., to central Alabama, I met the Rev. Eustace Eilers, C.P., who led the way to his car, after the preliminaries of welcome were over.

Our first stop in Birmingham was at the new high school of the Immaculate Conception. Although the classrooms were not yet in use, the gym was completed, and within a few minutes we were firmly wedged

in a corner watching a basketball game. The building was well-packed with people, old and young, cheering enthusiastically as the two teams strove on the hardwood floor. We stayed till the end of one game, then set out for the Holy Family Mission. As we approached, Father Eustace pointed out the high school, a frame building, to our left. It is staffed by the Sisters of Charity of Nazareth, Kentucky. On the other side of the street, stood the brick two-story grammar school, where the Felician Sisters teach. Next to this was the rectory, and beyond it, the beautiful Church of the Holy Family.

The next day was a busy one for me. There was a High Mass, with music beautifully rendered by the school choir. After breakfast, when the children were in the classrooms, I began my tour of the grammar school. A talk was given to every grade except the first, and in the company of Rev. Fr. Mel, C.P., the assistant Pastor, I met these youngsters in the corridor as they were on their way to dinner. Some of these talks were long, about half an hour; others short about ten minutes or less.

Immediately after a very welcome dinner, there were four talks to the high school classes. At two o'clock they all packed the little school auditorium for a meeting of





The members of
the pageant and
the guest speaker

(Below)
A crowded
auditorium at the
C.S.M.C.
meeting

the Catholic Students' Mission Crusade unit. Present by invitation were students from Immaculate High School. After the business of the unit, and several well-executed speeches by members of the Crusade, I gave my last talk of the day on vocations. The high spot of the evening was held by a pageant at which different students of Holy Family High School represented different Missionary Societies and dressed accordingly. All went home well pleased with the efficient way in which these students conducted their meeting and entertainment.

The Passionist Fathers in Alabama have their mission headquarters at Holy Family Parish in Ensley. There, along with the grade and high school, they have Holy Family Maternity Hospital, a frame building just across the street, conducted by the Sisters of Charity of Nazareth, Ky. The Fathers are at present conducting a drive for a new and bigger hospital,

They also conduct St. Mary's Mission in neighboring Fairfield. It is a growing congregation of nearly a hundred Catholics. St. Mary's Church is a frame building. The school is a new modern brick one, and was solemnly dedicated last March. It is staffed by four Sisters



of St. Francis from Joliet, Ill.

One of the young men of Ensley, Frater Leon Ellis, S.V. D., is preparing for the priesthood at St. Augustine's Seminary in Bay St. Louis, Miss. We hope that many others, both boys and girls, will dedicate themselves to God as he has done. For the Passionist Missions in Alabama have the spirit to produce not only good ordinary Catholics, but good priests, Brothers, and Sisters, too.

St. Mary's School and Church, Fairfield, Ala.





Holy Family Grammar School, Ensley, Ala.

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Immaculate Conception Mission, Clarksdale, Miss. At present this building is a "Schoochvent," that is, a school, church, convent, all in one.

WE NEED MORE ROOM

ROBERT D. O'LEARY, S.V. D.

- North Mississippi Mission
- Bursting At the Seams

Here in Clarksdale, Mississippi, we opened a new Mission in 1945. Our "parish" covers six counties — a little over 5,000 square miles — and we found only seven Colored Catholic parishioners. We now have sixteen.

I was broke and our good Bishop, His Excellency Richard Oliver Gerow, D.D., of Natchez, was unable to help; so what could I do? I went out on the road begging, and now after three years and 86,000 miles, I have a school, which is being used as a school (4 classrooms), a church (2 classrooms), and a convent (2 classrooms). We started with 27 children; now we

have 96. Next year we will be bursting at the seams. **WE NEED MORE ROOM.**

But most of all we desperately need a **CONVENT** for our Sisters of whom we have four. These good Sisters are not complaining about their makeshift, uncomfortable, "two-classroom-convent." But any sensible person realizes that after a whole day in a classroom, our Sisters need a "home-like" atmosphere in which to relax in the evening after the strain of the day's work.

I have been trying desperately to raise funds for a convent by mail appeals. But, so far, I am a failure.

Sister Mary Rosarita, B.V.M., principal of the school, directs operations at the school door



Immaculate Conception Mission Chapel, which occupies two rooms of the school building



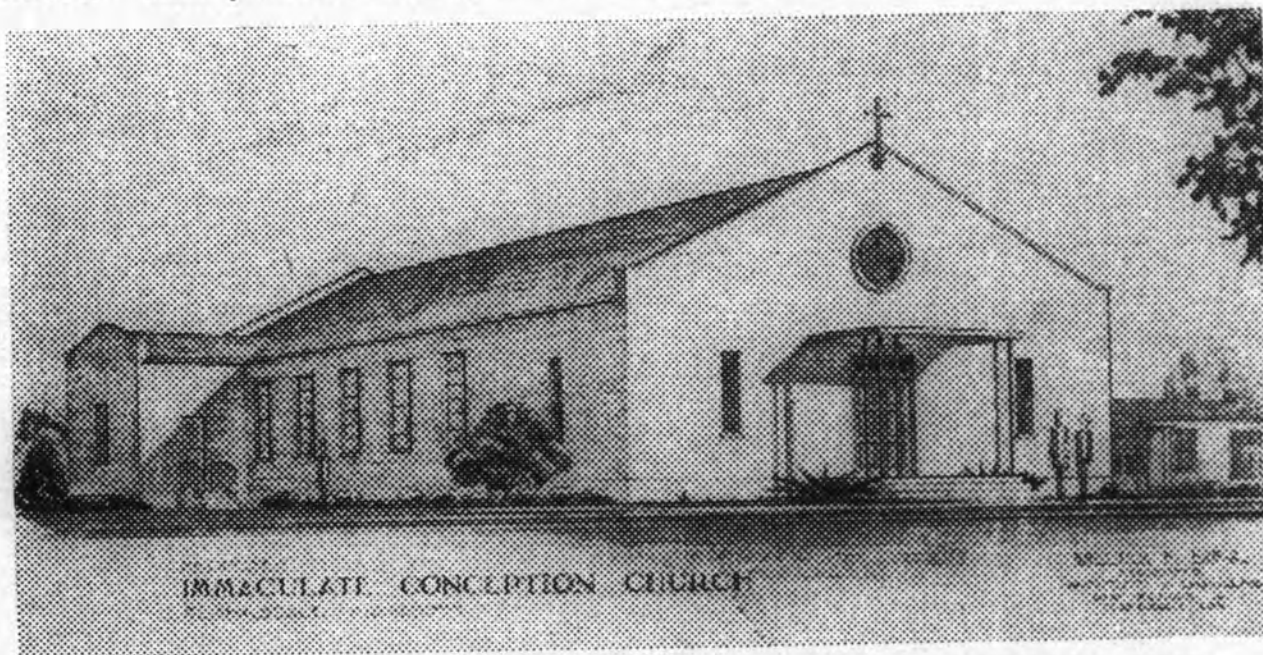
After months of effort, I have not yet cleared fifty dollars. HOW CAN I TAKE TO THE ROAD AGAIN? If I go, the Sisters are left without a Priest! If I go, my few Catholics are left without Mass and the Sacraments! If I go, my prospective converts — left without instructions for so long — will lose heart and drift away! Like a drowning man grasping at straws, I am making a last attempt to get help. I am appealing to all readers of the MESSENGER. Some of you can help personally with funds. Some of you cannot, but you can do something.

Why not encourage the children to save their pennies all through the year to buy bricks for our Convent? It will be a "real Mission effort." And you can send your con-

tributions either directly to me, or send them with my name and address through your Diocesan Propagation of the Faith Office. They will gladly forward your contributions to me. Or send me the names and addresses of persons you believe would be willing to help us build our Convent. Your name will, or will not be mentioned, just as you desire. My name and address are:

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Immaculate Conception Mission
P.O. Box 42
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I beg a remembrance in the prayers of all those who read this article and show it to their interested friends that God may bless our mission here in north Mississippi.



THE PROPOSED IMMACULATE CONCEPTION CHURCH, CLARKSDALE, MISS.



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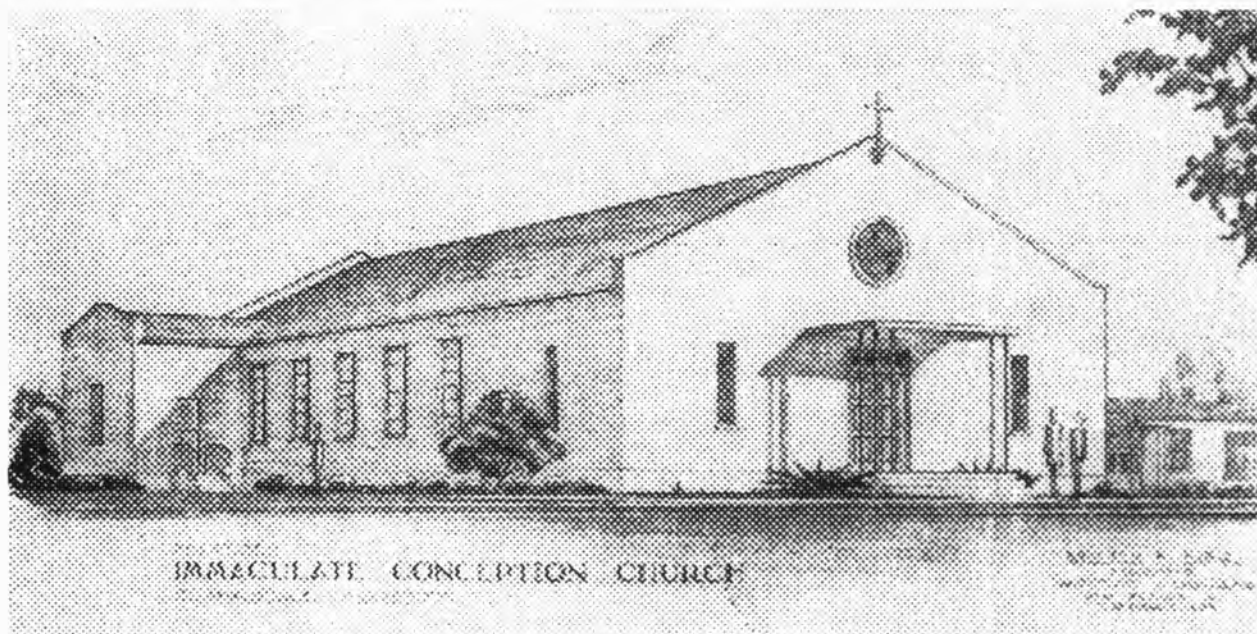
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JUNE SAINTS

June 21 — St. Aloysius Gonzaga

The life of St. Aloysius Gonzaga was one of purity and holiness. Shortly after his birth, he received the Sacrament of Baptism. St. Charles Borromeo gave him First Holy Communion. He was received into the Society of Jesus by Claudio Aquaviva. He received spiritual direction from St. Robert Bellarmine. His life was one of penance and mortification. He died a victim of charity in the service of the plague-stricken sufferers in the hospital of the Consolazione at Rome. He died on the octave-day of Corpus Christi in the year 1591, at the age of twenty-three years. Benedict XIII declared St. Aloysius, the Patron of Youth. Let us ask this Lover of Youth, to guide and protect our young men and women, boys and girls, throughout the world.

June 22 — St. Paulinus

St. Paulinus was the Bishop of Nola in Southern Italy. So great was his charity that he sold himself into slavery in order to ransom the son of a poor widow, who had been carried off by the Vandals of Africa. He was later set free and returned to Nola where he died in 431. Otho III brought his body to the little island in the Tiber near the Trastevere. Pius X had them carried back in triumph to his episcopal city at Nola. He ordered a new Mass to be inserted in the Missal in honor of St. Paulinus. He, moreover, had his feast raised to

a double for the universal Church. His figure is one of the most attractive of Ancient times.

June 23 — St. John the Baptist

In Rome the devotion to St. John centers around the Lateran Basilica where Pope Hilary had erected two oratories, one in honor of St. John the Evangelist and the other in honor of St. John the Baptist. The greatness of St. John the Baptist consists entirely in this that He was the one chosen to prepare the way for the coming of Jesus Christ. Therefore, he did not live for himself, but for Christ. St. John the Baptist was genuinely humble, and thus truly great in the eyes of God. Let us ask this Saint to help us to love God above all things and our neighbor as ourselves.

June 28 — St. Irenaeus

St. Irenaeus was born at Smyrna in Asia Minor. He was a pupil of the Martyr, St. Polycarp. Later St. Irenaeus became Bishop of Lyons in Gaul. In his writings, many of which are still extant, St. Irenaeus bears eloquent testimony to the primacy in the Church of St. Peter's See. His words are memorable: "It is necessary that the whole Church, that is to say, all the faithful scattered throughout the world be in agreement with the Catholic Church, by reason of primacy, i.e., the Apostolic Tradition was ever preserved in this Church." St. Irenaeus died for the Faith, in the year 202.

WHAT'S HAPPENING HERE

FRANK J. FORD

Enlightened Action

One of the most progressive pieces of legislation to be written into law in recent years is the Walsh-Healy Public Contracts Act, which provides that Armed Services procurement contracts must in the future carry a tight clause preventing discrimination in the hiring of labor because of race, creed, color, or national origin. And here is the wording which all such contracts must contain: "The contractor agrees not to discriminate against any employee or applicant for employment because of race, creed, color, or national origin; and further agrees to insert the foregoing provision in all subcontracts hereunder except subcontracts for standard commercial supplies and for raw materials." The new regulations further provide that suits against government contractors under the Fair Labor Standards Act must be defended by private counsel hired by the contractor.

Hard-Hitting Statement

Donald S. Keevers, instructor at the Police Training School of Chicago, minces no words in instructing rookie policemen as to their duties in interracial disputes. "If you go straight down the middle in handling a racial dispute," he tells them bluntly, "you will be cursed and reviled by both sides. But when the excitement dies down, you will be praised for doing your job. Your racial views before you joined the force were your own business — now they are the public's business. You are being paid to be unbiased. If you are biased you are false to your oath and you are not giving your employers what they pay you for. You also are false to yourself. *Prejudice is one of the baser human emotions.*"

Meeting the Issue

Herold C. Hunt, Superintendent of Chicago's Public School system, is arranging a change in district boundaries so that the city will have more schools

with a mixed white and Negro enrollment. "Complete use of all school buildings," says Mr. Hunt, "is the one principle I hope will govern all boundary decisions. We have overcrowded schools in Negro areas and vacant rooms and floors in neighboring schools that are predominantly white. Mixed schools exist in our system and no under-used school should be reserved as a white school." Backing up Mr. Hunt's decision to make the city's school facilities available to all, is Dr. Louis Wirth, sociologist and adviser for the local schools, who has mapped out a program which he asserts is "in accord with the democratic ideals our society officially cherishes. In the race relations field, we will emphasize deeds, not words, and all the school staff will be expected to behave in accordance with the concept of basic equality. School resources will be fairly allocated. Inequalities of opportunity in schools predominantly Negro will be erased by improving school buildings, by providing skilled teachers and holding down overcrowding. There is no time schedule for this program," Dr. Wirth emphasizes. "It will continue until, through success, it puts itself out of business. Every effort will be made to tell the community what is happening and to win community support for the idea that the public schools should be democratic."

Odds and Ends

A total of 8,857 Negro converts were received into the Church in the United States during 1948, bringing the total Negro population for the country to 362,427.... The attempt by some historians to represent Lincoln as an atheist falls flat in the face of a statement made by him during the darkest days of the Civil War. "I can see," said Lincoln, "how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how he could look up into the heavens and say there is no God."

SEMINARY NEWS

Howdy, friends, one and all! This is your old news reporter himself giving you data from the heart of one of America's leading vocational institutions, St. Augustine's Seminary. After a two months' interim I will be back with more news. However, since that is the future, how about a little look at the present.

Fathers Mathis and Friedel Celebrate "First Mass"

In the middle of May, Fathers Lawrence Friedel, S.V.D., and Clement Mathis, S.V.D., sailed for their homes in Europe where they will sing their first Solemn High Mass *at home*. Due to certain circumstances, including international disturbances, they were

unable to return home after their ordinations over a decade ago. *Bon voyage* to these two padres!

Second Novitiate

On the first of May, Brother Ignatius, S.V.D., the former Clarence Alexander of Augusta, Ga., and Brother Stephen, S.V.D., the former Anthony Dorsey of Washington, D.C., began their second novitiate here at Saint Augustine's. This second novitiate is a six month's probation prior to the taking of perpetual vows.

On the same day, two candidates, Raymond Corvier of Sunset, La., and Raymond Williams of New Orleans, La., became postulants. They hope to enter the Brothers' Novitiate next November.

Interracial Group at Bay

Student members of the Louisiana Regional Interracial Commission had a picnic here in Bay Saint Louis on the last Sunday of April. Most of their day was spent at Sunnybank, swimming and playing games. Loyola University, Xavier University, Dominican and Ursuline Colleges of New Orleans, La., were represented in this group of students. They were accompanied by Rev. Daniel J. Sheehan, S.S.J., assistant pastor of St. Joan of Arc Church in New Orleans.



FIELD DAY EVENTS CALL FOR SKILL AND STRENGTH
Left: A minor seminarian puts the shot; right: throwing the javelin



With our SVD Fathers on the Colored Missions

New Recruit

The Southern Province of St. Augustine received another recruit in the person of Rev. Joseph Stier, S.V.D. Father Stier was ordained in Techny, Ill., in 1938, and went to Honan, China, that same year. He returned from Hong Kong on the President Madison and arrived in the South last May.

Mission to Clarksdale Non-Catholics

Rev. Arthur C. Winters, S.V.D., acting-Editor of the MESSENGER, gave a mission to non-Catholics in Clarksdale, Miss., last April. The attendance, in the opinion of the pastor, Rev. Robert O'Leary, S.V.D., was satisfying.

Busy Curate

Father Stanley Gootee, S.V.D., in Vicksburg, Miss., is a busy worker. To his other duties, he has added that of handling a radio program. Called "St. Mary's Question Box," it seems to have found favor with the radio public of Vicksburg and vicinity. Father Gootee writes: "So far, I've heard only favorable comment about the program. I feel that the radio is a means to reach many who would otherwise never hear the teaching of the Catholic Church."

"St. Mary's Question Box" is about four months old. It is heard on Friday evenings, from 7:15 to 7:30 over WVIM in Vicksburg. Father begins with a short explanation of some point of Catholic doctrine. Then he answers the numerous questions that have been submitted to him.



A Catholic Family of Vicksburg, Miss., after the baptism of the most recent addition. Both father and mother are graduates of St. Mary's School

SEMINARY NEWS

Howdy, friends, one and all! This is your old news reporter himself giving you data from the heart of one of America's leading vocational institutions, St. Augustine's Seminary. After a two months' interim I will be back with more news. However, since that is the future, how about a little look at the present.

Fathers Mathis and Friedel Celebrate "First Mass"

In the middle of May, Fathers Lawrence Friedel, S.V.D., and Clement Mathis, S.V.D., sailed for their homes in Europe where they will sing their first Solemn High Mass *at home*. Due to certain circumstances, including international disturbances, they were

unable to return home after their ordinations over a decade ago. *Bon voyage* to these two padres!

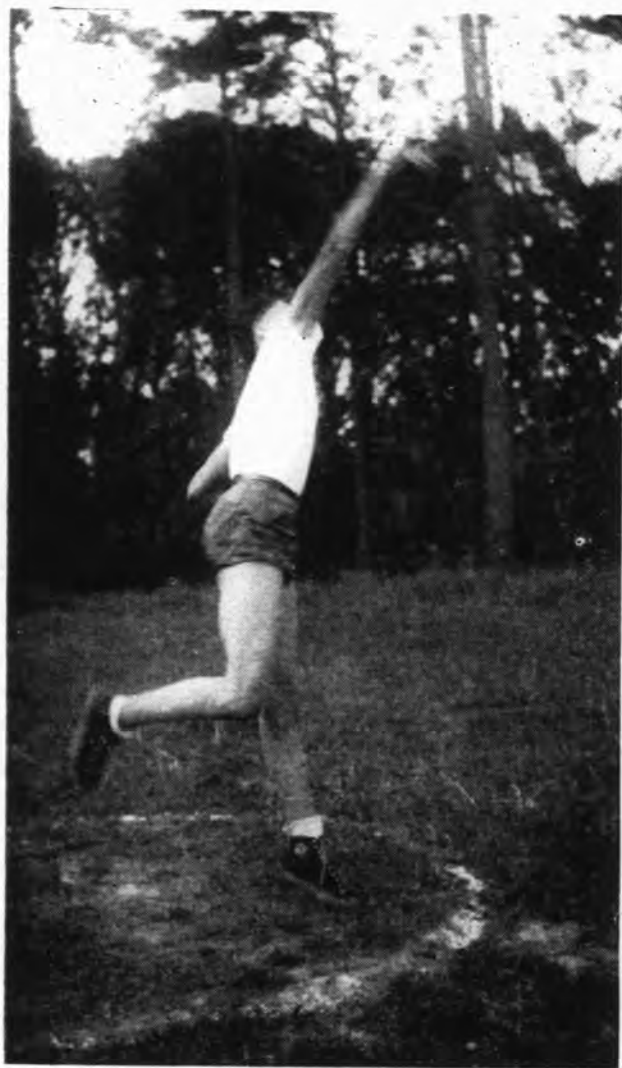
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A Catholic Family of Vicksburg, Miss., after the baptism of the most recent addition. Both father and mother are graduates of St. Mary's School

CHILDREN'S CORNER



Dear Boys and Girls:

I know all of you are feeling just grand now that school has closed and vacation time is here.

No more getting up early in the morning, no more hard lessons to study, no more school bells ringing to hurry you up, no more home work to do when you are tired and sleepy. Nothing but free time from morning to night. What in the world are you going to do with all of it?

Of course you are going to get plenty of fresh air and sunshine outside. That will keep you strong and healthy. You are going to play games, and go swimming, which will help your bodies to grow strong. Some of you are even big enough to get jobs so as to help pay your way through school. You may find yourself cutting lawns, clipping hedges, running errands, carrying messages on bicycles, selling papers, helping on farms, and doing things for yourself that will count later on in life. Furthermore, these little jobs will make you have pocket money to buy an ice cream cone once in a while when the weather is very hot, to go to the movies every now and then, to buy some little article of clothing, like a pair of socks, a blouse, a pair of tennis shoes. It's really a fine feeling when you have money of your own that you earned yourself, and you don't have to go running to Dad for a little change.

Yes, sirree, I hope that all of you have pleasant vacations this Summer, BUT, with all your playing and working, and having a good time, don't forget to go to church EVERY SUNDAY in plenty of time for Holy Mass! Confession every Saturday and Communion every Sunday will make your vacation much, much better. Our dear Lord would not be pleased if some of my Catholic boys and girls would be too lazy to wake up and go to Mass on Sunday, or would stay away from Confession and Communion the

whole Summer just out of laziness. And that would certainly make me feel sad, too.

But, do you know what? I feel that every one of you is going to try to be very faithful in going to Mass and Confession and Communion this Summer. And I am going to pray hard that you will be successful. A happy, HAPPY vacation to all of you!

Now let's open

MY MAIL BAG

Dear Father. Enclosed you find a picture of the coronation. Of course, I am trying to win a prize in the St. Augustine's Seminary's Magazine's drawing contest. I used to be at the Lafon Boys' Home School (in New Orleans, — Ed.) but moved to New York. Tell Reynold Schnyder hello for me. A very true friend,

Alphonse (Francis Xavier) Cobette
2376 7th Ave., New York City

Well, Alphonse (Francis Xavier), I was glad to hear from you. But in the matter of the drawing contest. I think that you are several months behind time. We stopped the pen-and-ink contest in March, and began the composition contest about ONE OF MY FAVORITE SAINTS in April. So if you have a favorite Saint or two you can join the new contest.

I will be sure to tell Reynold Schnyder that you, way up in New York, thought about him way down here in Mississippi.

Dear Father Cheer-Up, I have been reading your MESSENGER and I am enclosing a drawing at which I tried my best. Thank you. Yours truly,

Maino Garcio
St. Patrick's Academy
Harriman, N. Y.

Dear Maino, most probably the copy of the MESSENGER that you read was an old one. In the new MESSENGERS we have started a new contest, a composition contest. Read what I said above to Alphonse Cobette and you will see what it is all about.

ONE OF MY FAVORITE SAINTS

This composition contest has had a good number of entries all striving for a prize. If you want to enter it, just write about one of your favorite saints, telling why you like him or her, and send it in to old Father. Cheer-Up. Chicago takes both prizes this month. Here are the compositions:

ST. AUGUSTINE'S MESSENGER

My Favorite Saint

St. Peter is more of my type; he was so human. He always said the wrong thing at the wrong time. It kind of makes me feel sure that there is a place for me in heaven. When Peter denied Our Lord three times after Christ had told him he would, it's just like me when mother tells me something. For his penance he wept bitter tears to show Our Lord he was sorry and loved Him, and I go back and apologize to show mother I'm sorry.

In the Garden of Gethsemani when Christ told Saint Peter to watch and pray, Saint Peter went to sleep. And on Holy Thursday when we go to chapel to pray I go to sleep. So you see what I mean when I say that Saint Peter and I are the same type.

When Our Lord gave St. Peter the keys to the Kingdom of heaven, Peter knew he would be persecuted but he accepted them without a word. When he died he said he wasn't worthy to die like Christ so he was crucified upside down. Saint Peter was the first Pope, the first Ruler of the Church, yet he was as human as you or I.

Barbara J. Dore
Illinois Technical School
4910 Prairie Avenue

Barbara, has done a good job of telling us why she likes St. Peter as one of her favorite Saints. Now for another Chicagoan.

My Favorite Saint

My favorite Saint is St. Joan of Arc. I think she was very heroic and brave. When she first requested to fight she was refused and even tricked into going to the wrong Dauphin, but God was with her and told her the right one. Then she pleaded to lead the army but was made fun of and sent home. Nevertheless, before she left she foretold there would be a war. One day she was at home when a knock came on her door. She was very much afraid. The Dauphin walked in and told her that what she had said was true. Then he asked her if she were a witch. Joan said, "No, but a servant of God." She then had her mother cut her hair like a boy's and was fitted into armor. She led the army, her wish was fulfilled, she was obeying her voices.

When it was time to rest, the soldiers were drinking and gambling. Joan asked if they did this always and the answer was, Yes. She then told them that they could not win if they didn't have the grace of God. They didn't want to obey but they did.

Joan knew they were going to win so she feared nothing, but, alas, she was struck by an arrow. This caused much sorrow in the army, and the soldiers sheltered her in their arms. But the arrow did not stay very long, for it was taken out and she became well. She then begged her enemies to surrender but they would not do so. She, in the name of God, overcame them.

Her next task was to have the Dauphin crowned at Rheims. It was granted but Joan was betrayed and imprisoned. More than this, she was tortured by a guard who was sinful. She was tricked into signing papers; she then realized her sin. She had disobeyed her voices. The beautiful girl was burned at the stake and her last words were "Jesus, Jesus."

Jean Towns
Illinois Technical School
4910 Prairie Avenue
Chicago 15, Ill.

For these two fine compositions on their favorite Saints, Barbara and Jean will receive prizes.

HONORABLE MENTION goes to Dorothy Lastrapes, Arnouldville, La.; Beatrice Franchu, Chicago, Ill.; Mildred Bandurska,

Nutley, N. J.; Anna Versa Key, Grand Coteau, La.; Rose Mary Sam, Grand Coteau, La.; Emelie Dolores Ozene, Grand Coteau, La.; Pearl Colone, Grand Coteau, La.; Ursula Barriere, Grand Coteau, La.; Mary Alice Charles, Grand Coteau, La.; and Mary Faith, New Washington, Ohio.

To all these youngsters we say: "Try again!" And to all our young friends of this Corner I repeat: "Have a HAPPY VACATION! But, remember to visit our Lord in church often during the summer and ask Him to bless the good Fathers, Brothers, and Sisters who are working so hard in the Colored Missions. And do not forget to add a little prayer for your old friend, —

FATHER CHEER-UP
The Seminary
Bay Saint Louis, Miss.

Remember Our Friends

It is therefore a holy and wholesome thought to pray for the dead...

(2 Mac. 12, 46)

In your charity please pray for the repose of the souls of:

Sister Mary Claveriana, S.Sp.S., who died in Holland, March 1949;

Sister Mary Corniniana, S.Sp.S., who died in Holland, March 1949;

Sister Mary Filipine, S.Sp.S., who died in Argentina, March 1949;

Theresa Staab Baker, who died in Pittsburgh, March 28, 1949;

Samuel Keith Harrington, who died in Clarksdale, Miss., April 7, 1949.

May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

Barthe's "The Christ"

(Continued from page 121)

A leper came to Jesus, asking to be cleansed. Christ stretches forth His hand, touches him and says: "I will: be thou made clean," (Matt. 8, 2-3) and immediately the leprosy departs.

In this connection, St. Augustine, Bishop of Hippo and a theological genius of the first rank, exhorts and gives an important note on Christ's life. He writes: "Our way is Christ: therefore look at Christ. He has come to suffer in order to merit glory; to seek to be scorned in order to be exalted. He has come to die but also to rise again." (Sermon LXII, c. 2)

Look at Christ! Yes, people will look at this statue of Barthe's "THE CHRIST," which now stands in the church of the City of St. Jude, Montgomery, Alabama. This work of art will teach men religion. God willing, it will teach them of Him Who is not only the Redeemer but the Spouse of men's immortal souls, and they may say of Him what the literary Pauline said of Polyuctes:

My spouse in dying has left me his light, I see, I know, I believe!"

FIVE POLIO PRECAUTIONS ARE LISTED FOR PARENTS

Warning that the 1949 polio season is "just around the corner," the National Foundation for Infantile Paralysis lately issued a list of precautionary measures to be observed by those in charge of children during the epidemic danger period which usually runs from May through October, reaching its peak during the hot, mid-summer months. The five easy-to-follow health rules for children are:

1. Avoid crowds and places where close contact with other persons is likely.

2. Avoid over-fatigue caused by too active play or exercise, or irregular hours.

3. Avoid swimming in polluted water. Use only beaches or public pools declared safe by local health authorities.

4. Avoid sudden chilling. Remove wet shoes and clothing at once and keep extra blankets and heavier clothing handy for sudden weather changes.

5. Observe the golden rule of personal cleanliness. Keep food tightly covered and safe from flies or other insects. Garbage should be tightly covered and, if other disposal facilities are lacking, it should be buried or burned.

◆ BOOKS ◆

REPAIRERS OF THE BREACH, 56 pages; photographs; price ten cents; published by the Southern Regional Council, Inc., Room 432, 63 Auburn Ave., N.E., Atlanta 3, Ga.

A story of the tangible things Southern church women, white and Negro, have done together for Negro welfare and interracial understanding. Limited supply.

GETTING ALONG TOGETHER, by Kendall Weisiger; 8 pages; price, five cents single copy, fifty cents a dozen, four dollars a hundred; published by the Southern Regional Council, Inc.

A distinguished Southern business and civic leader discusses our need for racial understanding.

LET'S PULL TOGETHER, KENTUCKIANS, six pages; price five cents, fifty cents a dozen, three dollars and fifty cents a hundred; published by the Southern Regional Council, Inc.

Kentucky's Governor appointed a bi-racial commission to study conditions under which Kentucky Negroes live. This is a summary of what the commission found, with recommendations that serve as a challenge for all Southern states.

◆ OUR COVER ◆

Pictured on this month's cover are two graduates of Holy Ghost High School, Jackson, Miss. For such as these, we have published our Educational Supplement for the year 1949, that covers pages 133 to 144. These lists, arduously compiled over the course of several years, supply Negro Catholic Youth with the means of over four hundred high schools and one hundred and fifty colleges and universities to which they may apply for higher education. Twenty-nine Catholic schools of nursing are listed as open to Negro applicants. Numerous seminaries, Brothers' novitiates, and convents willingly receive them as candidates. Our Supplement is herewith offered to the teachers, parents, pastors, and guides of Negro Catholic Youth that they may lead their charges to a fuller participation in the facilities and accommodations of the Catholic Church.

ST. AUGUSTINE'S MESSENGER

1949 EDUCATIONAL SUPPLEMENT

The Catholic Church desires that every Catholic child, no matter what his race or nationality, receive his education in a Catholic school if possible. This will assure him of a correct and well balanced intellectual and moral training, which cannot be obtained in any school which leaves Religion out of its curriculum and in which it is forbidden to teach the pupils about God.

Following the wishes of the Church in this matter the doors of hundreds of Catholic schools in the United States stand open to admit the youth of all races, also of the Negro race.

Knowing, however, that one of the reasons why more colored Catholic grammar school graduates do not make use of the opportunity thus presented to continue their education in Catholic high schools and colleges is the fact that they lack sufficient information concerning the schools available, ST. AUGUSTINE'S MESSENGER herewith presents its fourth annual Educational Supplement. It is sincerely hoped that this Supplement, *though it does NOT contain the names of ALL the Catholic schools which admit Negro students*, will nevertheless prove very useful to pastors, teachers and prospective students.

Our sincere thanks to the presidents, principals, administrators, superintendents, deans, directors, teachers and students of the various schools for their cooperation in making this Supplement possible. — THE EDITORS.

CATHOLIC BOARDING SCHOOLS AND ACADEMIES

which are open to Negro students

- | | |
|---|--|
| <p>ACADEMY OF THE SACRED HEART
(Religious of the Sacred Heart)
Grade and High School for Girls
Eden Hall, Torresdale Philadelphia, Pa.</p> <p>FLINTRIDGE SACRED HEART ACADEMY
(Dominican Sisters)
Grade and High School for Girls
440 St. Katherine Drive Pasadena, Calif.</p> <p>GUARDIAN ANGEL BOARDING SCHOOL
(Franciscan Sisters of Charity)
Grade School for Boys and Girls
Oneida, Wisconsin</p> <p>HOLY FAMILY SCHOOL
(Sisters of the Holy Family)
Grade School for Boys (under 12 years of age) and Girls
Mandeville, La.</p> <p>HOLY ROSARY INSTITUTE
(Brothers of the Divine Word and Sisters of the Holy Family)
From the 4th to the 12th Grade for Girls; from the 4th to the 10th Grade for Boys.
Training in the Trades for Boys
P. O. Box 591 Lafayette, La.</p> <p>HOLY PROVIDENCE HOUSE
(Sisters of the Blessed Sacrament)
Grade School for Boys and Girls
Cornwells Heights, Pennsylvania</p> <p>ILLINOIS TECHNICAL SCHOOL
(Sisters of the Good Shepherd)
Grammar School for Girls
4910 Prairie Avenue Chicago, Ill.</p> <p>IMMACULATE CONCEPTION ACADEMY
(Franciscan Sisters)
Grade and High School for Girls
Davis Avenue Dubuque, Iowa</p> <p>MOUNT ST. CLARE ACADEMY
(Franciscan Sisters of the Immaculate Conception)
Grade and High School for Girls
Clinton, Iowa</p> <p>OUR LADY ACADEMY
(Servants of the Holy Heart of Mary)
Grade and High School for Girls; Grade School for Boys under 13 years of age
Manteno, Illinois</p> <p>ST. ANNE'S ACADEMY
(Franciscan Sisters)
High School for Girls
1612 East 14th St. Winston-Salem, N. C.</p> <p>ST. EMMA'S AGRICULTURAL AND INDUSTRIAL INSTITUTE
(Holy Ghost Fathers)
Military and Vocational High School for Boys. Students accepted for the Eighth Grade of Grammar School also
Belmead Rock Castle, Va.</p> | <p>ST. BENEDICT'S SCHOOL
(Missionary Franciscan Sisters)
Grade and High School for Girls
1220 Twelfth St. Augusta, Ga.</p> <p>ST. BENEDICT THE MOOR INSTITUTE
(Capuchin Fathers and Dominican Sisters)
Grade and High School for Boys and Girls
1004 N. State St. Milwaukee, Wis.</p> <p>ST. FRANCES ACADEMY
(Oblate Sisters of Providence)
From the 5th to the 12th Grade for Girls
501 E. Chase Street Baltimore 2, Md.</p> <p>ST. FRANCIS DE SALES HIGH SCHOOL
(Sisters of the Blessed Sacrament)
High School for Girls
Rock Castle, Va.</p> <p>ST. JOSEPH'S ACADEMY
(Sisters of St. Joseph)
Grade and High School for Girls
Crookston, Minnesota</p> <p>ST. JOSEPH'S SCHOOL
(Josephite Fathers)
Grammar School and Industrial Training Course for Boys
Clayton, Del.</p> <p>ST. MARY'S ACADEMY
(Sisters of the Holy Family)
Grade and High School for Girls
717 Orleans St. New Orleans 16, La.</p> <p>ST. PATRICK'S ACADEMY
(Servants of the Holy Heart of Mary)
Grade and High School for Girls; Grade School for Boys under 13 years of age
404 W. Second St. Momence, Ill.</p> <p>ST. PETER'S ACADEMY
(Sisters of the Holy Ghost)
Grade and High School for Girls
2018 Allen St. Dallas 4, Texas</p> <p>ST. PETER'S SCHOOL
(Lay Teachers)
Grade and High School for Boys and Girls
Chastang, Ala.</p> <p>ST. PETER CLAVER'S ACADEMY
(Sisters of the Holy Ghost)
Grade and High School for Girls
203 Nolan St. San Antonio, Texas</p> <p>ST. PETER CLAVER'S INDUSTRIAL SCHOOL
(Mission Helpers of the Sacred Heart)
Specialized Occupational Course for Girls
416 W. Biddle St. Baltimore, Md.</p> <p>ST. RITA'S ACADEMY
(Oblate Sisters of Providence)
From the 5th to the 12th Grade for Girls
4650 S. Broadway St. Louis, Mo.</p> |
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CATHOLIC HIGH SCHOOLS

open to colored pupils

(Junior high schools are marked with an asterisk *)

ALABAMA

Holy Family High School, Ensley, Ala. (Sisters of Charity)
Immaculata High School, Birmingham, Ala. (Sisters of Notre Dame)
Most Pure Heart of Mary High School, Mobile, Ala. (Dominican Sisters)
*Mother Mary High School, Phoenix City, Ala. (Vincentian Sisters of Charity)
St. Jude's High School, Montgomery, Ala. (Sisters of the Holy Family of Nazareth)
St. Peter's High School, Chastang, Ala. (Lay Teachers)

ARIZONA

St. Mary's Boys' High School, Phoenix, Ariz. (Franciscan Fathers)
St. Mary's Girls' High School, Phoenix, Ariz. (Sisters of the Precious Blood)

ARKANSAS

St. Bartholomew's High School, Little Rock, Ark.
(Missionary Sisters of the Holy Ghost)
*St. Gabriel's High School, Hot Springs, Ark. (Sisters of the Holy Heart of Mary)
St. Peter's High School, Pine Bluff, Ark. (Missionary Sisters of the Holy Ghost)

CALIFORNIA

Bellarmino Preparatory High School, San Jose, Calif. (Jesuit Fathers)
Cathedral High School for Boys, Los Angeles, Calif. (Brothers of Christian Schools)
Corvallis High School, Studio City, Calif. (Religious of the Sacred Heart of Mary)
Flintridge Sacred Heart Academy, Pasadena, Calif. (Dominican Sisters)
Los Angeles Catholic Girls' High School, Los Angeles, Calif. (Diocesan Priests; 7 Communities of Sisters)
Loyola High School, Los Angeles, Calif. (Jesuit Fathers)
Mount Carmel High School, Los Angeles, Calif. (Carmelite Fathers)
St. Agnes' High School, Los Angeles, Calif. (Sisters of the Holy Cross)
St. Augustine's High School, San Diego, Calif. (Augustinian Fathers)
St. Ignatius High School, San Francisco, Calif. (Jesuit Fathers)
St. Joseph's Academy, Sacramento, Calif. (Sisters of Mercy)
St. Mary's Academy, Los Angeles, Calif. (Sisters of St. Joseph)
St. Mary's College High School, Berkeley, Calif. (Brothers of Christian Schools)

COLORADO

Annunciation High School, Denver, Colo. (Sisters of Charity)
Cathedral High School, Denver, Colo. (Sisters of Charity)
Regis High School, Denver, Colo. (Jesuit Fathers)

CONNECTICUT

Fairfield College Preparatory High School, Fairfield, Conn. (Jesuit Fathers)

DISTRICT OF COLUMBIA

*St. Augustine's High School, Washington, D. C. (Oblate Sisters of Providence)
*St. Cyprian's High School, Washington, D. C. (Oblate Sisters of Providence)

FLORIDA

St. Joseph's High School, Pensacola, Fla. (Sisters of Charity)
*St. Peter Claver's High School, Tampa, Fla. (Sisters of the Holy Names)
*St. Pius' High School, Jacksonville, Fla. (Sisters of St. Joseph)

GEORGIA

Immaculate Conception High School, Augusta, Ga. (Missionary Franciscan Sisters)
*St. Benedict the Moor High School, Savannah, Ga. (Missionary Franciscan Sisters)

ILLINOIS

Academy of Our Lady, Chicago, Ill. (School Sisters of Notre Dame)
Cathedral Boys' High School, Springfield, Ill. (Viatorian Fathers)
Cathedral High School for Boys, Belleville, Ill. (Brothers of Mary)
*Corpus Christi High School, Chicago, Ill. (Franciscan Sisters)
De La Salle High School, Chicago, Ill. (Brothers of Christian Schools)
Josephinum High School, Chicago, Ill. (Sisters of Christian Charity)
Loretto High School, Chicago, Ill. (Ladies of Loretto)
Loyola Academy, Chicago, Ill. (Jesuit Fathers)
Madonna High School, Aurora, Ill. (School Sisters of St. Francis)
Mundelein Cathedral High School, Chicago, Ill. (Sisters of Charity of B.V.M.)
Notre Dame High School, Quincy, Ill. (School Sisters of Notre Dame)
Our Lady Academy, Manteno, Ill. (Sisters of the Holy Heart of Mary)
Quincy College High School, Quincy, Ill. (Franciscan Fathers)
Sacred Heart Academy, Springfield, Ill. (Dominican Sisters)
St. Bede Academy, Peru, Ill. (Benedictine Fathers)
St. Casimir Academy, Chicago, Ill. (Sisters of St. Casimir)
St. Elizabeth's High School, Chicago, Ill. (Sisters of the Blessed Sacrament)
St. Francis Xavier Academy, Chicago, Ill. (Sisters of Mercy)
St. Ignatius High School, Chicago, Ill. (Jesuit Fathers)
St. Mary's High School, Chicago, Ill. (Sisters of Charity of B.V.M.)
St. Malachy's High School, Chicago, Ill. (Sisters of Mercy)
St. Patrick's Academy, Mokenca, Ill. (Sisters of the Holy Heart of Mary)
St. Phillip's High School, Chicago, Ill. (Servite Fathers and Brothers; Viatorian Fathers and Brothers)
Schlarman High School, Danville, Ill. (Sisters of the Holy Cross)
Spaulding Institute, Peoria, Ill. (Benedictine Fathers)
Trinity High School, River Forest, Ill. (Dominican Sisters)

INDIANA

Cathedral High School, Indianapolis, Ind. (Holy Cross Brothers)
Central Catholic High School, South Bend, Ind. (Holy Cross Brothers)
Reitz Memorial High School, Evansville, Ind. (Holy Cross Brothers; Sisters of Providence)
Sacred Heart Academy, Indianapolis, Ind. (Sisters of St. Joseph)
St. Agnes' Academy, Indianapolis, Ind. (Sisters of Providence)
St. John's Academy, Indianapolis, Ind. (Sisters of Providence)
St. Mary's Academy, Indianapolis, Ind. (Franciscan Sisters)
St. Patrick's High School, Terre Haute, Ind. (Sisters of Providence)

I O W A

Assumption High School, Cresco, Ia. (Sisters of Charity of the B.V.M.)
 Catholic Central High School, Ottumwa, Iowa (Sisters of the Holy Humility of Mary)
 Immaculate Conception High School, Cedar Rapids, Ia. (Sisters of Mercy)
 Immaculate Conception High School, Charles City, Ia. (Sisters of Mercy)
 Immaculate Conception Academy, Dubuque, Iowa. (Franciscan Sisters)
 Loras Academy, Dubuque, Iowa. (Diocesan Priests)
 Mount Mercy Academy, Cedar Rapids, Ia. (Sisters of Mercy)
 Mount St. Clare Academy, Clinton, Iowa

(Franciscan Sisters of the Immaculate Conception)

Our Lady of Victory Academy, Waterloo, Ia.
 Saint Ambrose Academy, Davenport, Iowa (Diocesan Priests)
 St. Boniface's High School, New Vienna, Ia. (Franciscan Sisters)
 St. Columbkille High School, Dubuque, Ia. (Presentation Sisters)
 Sacred Heart High School, Monticello, Ia. (Franciscan Sisters)
 Sacred Heart High School, Oelwein, Ia. (Sisters of Mercy)
 Sacred Heart High School, Rockwell, Ia. (Dominican Sisters)
 Sacred Heart High School, Waterloo, Ia. (Sisters of Mercy)
 Sacred Heart High School, Templeton, Ia. (Franciscan Sisters)
 St. Joseph's Academy, Dubuque, Ia. (Sisters of Charity of the B.V.M.)
 St. Joseph's High School, Farley, Ia. (Presentation Sisters)
 St. Joseph's High School, Mason City, Ia. (Presentation Sisters)
 St. Joseph's High School, Waterloo, Ia. (Sisters of Charity of the B.V.M.)
 St. Luke's High School, St. Lucas, Ia. (Franciscan Sisters)
 St. Mary's High School, Cascade, Ia. (Franciscan Sisters)
 St. Mary's High School, Guttenberg, Ia. (Franciscan Sisters)
 St. Mary's High School, Marshalltown, Ia. (Sisters of the Holy Humility)
 St. Mary's High School, North Washington, Ia. (Franciscan Sisters)
 St. Mary's High School, Waterloo, Ia. (Franciscan Sisters)
 St. Paul's High School, Worthington, Ia. (Franciscan Sisters)
 St. Wenceslaus High School, Cedar Rapids, Ia. (Sisters of Mercy)
 Trinity High School, Sioux City, Iowa (Marianist Fathers and Brothers)
 Visitation Academy, Dubuque, Ia. (Visitation Sisters)
 Xavier High School, Dyersville, Ia. (Franciscan Sisters)

K A N S A S

Holy Epiphany High School, Leavenworth, Kans. (Oblate Sisters of Providence)
 Immaculate Conception High School, St. Mary's, Kansas. (Sisters of Charity)
 St. Mary's Academy, Leavenworth, Kansas. (Sisters of Charity)
 Ward High School, Kansas City, Kansas. (Sisters of Charity)

K E N T U C K Y

Blessed Sacrament High School, Owensboro, Ky. (Sisters of Charity)
 Catholic Colored High School, Louisville, Ky. (Sisters of Charity)
 *Our Savior High School, Covington, Ky. (Sisters of Divine Providence)

L O U I S I A N A

Holy Ghost High School, Opelousas, La. (Sisters of the Holy Family)
 Holy Rosary Institute, Lafayette, La. (Sisters of the Holy Family)
 Immaculate Conception High School, Lebeau, La. (Sisters of the Holy Ghost)
 Sacred Heart of Jesus High School, Lake Charles, La.
 (Sisters of the Blessed Sacrament)
 *St. Augustine's High School, New Roads, La. (Lay Teachers)
 St. Catherine of Siena High School, Donaldsonville, La. (Sisters of the Holy Family)
 St. Edward's High School, New Iberia, La. (Sisters of the Blessed Sacrament)
 St. James' Memorial High School, Alexandria, La. (Sisters of Divine Providence)
 St. Mary's Academy, New Orleans, La. (Sisters of the Holy Family)
 St. Paul's High School, Lafayette, La. (Sisters of the Holy Family)
 St. Peter Claver's High School, Grand Coteau, La. (Sisters of the Holy Family)
 *St. Therese's High School, Monroe, La. (Franciscan Sisters)
 Xavier Preparatory High School, New Orleans, La. (Sisters of the Blessed Sacrament)

M A I N E

Cathedral High School, Portland, Maine (Sisters of Mercy)
 Cheverus High School, Portland, Maine (Jesuit Fathers)

M A R Y L A N D

Cardinal Gibbons' Institute Vocational High School, Ridge, Md. (Lay Teachers)
 St. Frances' Academy, Baltimore, Md. (Oblate Sisters of Providence)
 St. Francis' High School, Baltimore, Md. (Franciscan Sisters)

M A S S A C H U S E T T S

Angel Guardian High School, Boston, Mass. (Brothers of Charity)
 Boston College High School, Boston, Mass. (Jesuit Fathers)
 Cathedral High School, Springfield, Mass. (Sisters of St. Joseph)
 Cranwell Preparatory School, Lenox, Mass. (Jesuit Fathers)

M I C H I G A N

All Saints' High School, Flint, Mich. (Sisters of St. Joseph)
 Blessed Sacrament Cathedral High School, Detroit, Mich.
 (Sisters of the Immaculate Heart of Mary)
 Catholic Central High School, Detroit, Mich. (Basilian Fathers)
 Holy Redeemer High School, Detroit, Mich. (Sisters of the Immaculate Heart of Mary)
 Immaculata High School, Detroit, Mich. (Sisters of the Immaculate Heart of Mary)
 Our Lady of Lourdes High School, River Rouge, Mich.
 (Sister-Servants of the Immaculate Heart of Mary)
 Sacred Heart High School, Detroit, Mich. (Felician Sisters)
 St. John's High School, Jackson, Mich. (Sisters of the Immaculate Heart of Mary)
 St. Joseph's High School, Detroit, Mich. (Brothers of Christian Schools)
 St. Leo's High School, Detroit, Mich. (Sisters of Charity)
 St. Mary's Cathedral High School, Saginaw, Mich. (Dominican Sisters)
 St. Matthew's High School, Flint, Mich. (Sisters of the Immaculate Heart of Mary)
 St. Michael's High School, Flint, Mich. (Sisters of the Immaculate Heart of Mary)
 St. Thomas the Apostle High School, Ann Arbor, Mich.
 (Sisters of the Immaculate Heart of Mary)
 University of Detroit High School, Detroit, Mich. (Jesuit Fathers and Brothers)

MINNESOTA

Cretin High School, St. Paul, Minn. (Brothers of Christian Schools)
 De La Salle High School, Minneapolis, Minn. (Brothers of Christian Schools)
 St. Francis High School, Little Falls, Minn. (Franciscan Sisters)
 St. Joseph's Academy, Crookston, Minn. (Sisters of St. Joseph)
 St. Margaret's Academy, Minneapolis, Minn. (Sisters of St. Joseph)
 St. Thomas Military Academy, St. Paul, Minn. (Diocesan Priests and Lay Teachers)

MISSISSIPPI

Holy Ghost High School, Jackson, Miss. (Missionary Sisters of the Holy Ghost)
 Our Mother of Sorrows High School, Biloxi, Miss. (Sisters of the Blessed Sacrament)
 Sacred Heart High School, Greenville, Miss. (Missionary Sisters of the Holy Ghost)
 *Sacred Heart High School, Sulphur Springs, Miss. (Ursuline Sisters)
 St. Francis' High School, Natchez, Miss. (Sisters of the Holy Ghost)
 St. Francis' High School, Yazoo City, Miss. (Franciscan Sisters)
 St. Joseph's High School, Meridian, Miss. (Missionary Sisters of the Holy Ghost)
 St. Mary's High School, Vicksburg, Miss. (Missionary Sisters of the Holy Ghost)
 St. Rose de Lima High School, Bay St. Louis, Miss. (Missionary Sisters of the Holy Ghost)

MISSOURI

Christian Brothers College Military High School, St. Louis, Mo. (Brothers of Christian Schools)
 De Andreis High School, St. Louis, Mo. (Marianist Brothers)
 Laboure High School, St. Louis, Mo. (Daughters of Charity)
 McBride High School, St. Louis, Mo. (Marianist Brothers)
 Nerinx Hall, Webster Groves, Mo. (Sisters of Loretto)
 Rockhurst High School, Kansas City, Mo. (Jesuit Fathers)
 Rosati-Kain Girls' High School, St. Louis, Mo. (Sisters of St. Joseph; School Sisters of Notre Dame)
 St. Alphonsus Liguori High School, St. Louis, Mo. (School Sisters of Notre Dame)
 St. Joseph's High School, St. Louis, Mo. (Sisters of St. Joseph)
 St. Louis University High School, St. Louis, Mo. (Jesuit Fathers)
 St. Mary's High School, Bridgeton, Mo. (Sisters of St. Joseph)
 St. Mary's High School, St. Louis, Mo. (Marianist Brothers)
 St. Monica's High School, Kansas City, Mo. (Franciscan Sisters)
 St. Nicholas High School, St. Louis, Mo. (Sisters of the Most Precious Blood)
 St. Rita's Academy, St. Louis, Mo. (Oblate Sisters of Providence)

NEBRASKA

Boys Town High School, Boys Town, Nebr. (Lay Teachers)
 Creighton High School, Omaha, Nebr. (Jesuit Fathers)
 St. Benedict's High School, Omaha, Nebr. (Dominican Sisters)

NEW JERSEY

Bayley High School, Morristown, N. J. (Sisters of Charity)
 Cathedral Catholic High School, Camden, N. J. (Sisters of Mercy)
 Cathedral Catholic Girls' High School, Trenton, N. J. (Sisters of Mercy)
 Holy Spirit High School, Atlantic City, N. J. (Sisters of Mercy)
 Pope Pius XII Memorial High School, Passaic, N. J. (Diocesan Priests; Dominican Sisters)
 St. Bonaventure High School, Paterson, N. J. (Missionary Franciscan Sisters)
 St. Elizabeth's Academy, Convent Station, N. J. (Sisters of Charity)
 St. John's Cathedral High School, Paterson, N. J. (Sisters of Charity)
 St. Joseph's High School, Paterson, N. J. (Sisters of Charity)
 St. Mary's High School, Paterson, N. J. (Dominican Sisters)
 St. Nicholas' High School, Atlantic City, N. J. (Sisters of Mercy)
 St. Peter's High School, Jersey City, N. J. (Jesuit Fathers)
 Trenton Catholic Boys' High School, Trenton, N. J. (Franciscan Conventual Fathers)

NEW YORK

Academy of Our Lady of Mercy, Buffalo, N. Y. (Sisters of Mercy)
 Academy of the Sacred Heart, Rochester, N. Y. (Religious of the Sacred Heart)
 All Saints High School, New York, N. Y. (Sisters of Charity)
 Annunciation High School, Buffalo, N. Y. (Sisters of St. Mary)
 Aquinas Institute, Rochester, N. Y. (Basilian Fathers)
 Ascension High School, North Tonawanda, N. Y. (Sisters of St. Joseph)
 Assumption High School, Lancaster, N. Y. (Franciscan Sisters)
 Bishop Colton High School, Buffalo, N. Y. (Felician Sisters)
 Bishop DuBois High School, New York, N. Y. (Lay Teachers)
 Bishop McDonnell Memorial High School, Brooklyn, N. Y. (5 Communities of Sisters)
 Bishop Quigley High School, Buffalo, N. Y. (Sisters of Mercy)
 Bishop Ryan High School, Buffalo, N. Y. (Franciscan Conventual Fathers)
 Bishop Timon High School, Buffalo, N. Y. (Franciscan Fathers)
 Blessed Sacrament High School, New Rochelle, N. Y. (Christian Brothers of Ireland)
 Blessed Sacrament High School, New York, N. Y. (Sisters of Charity)
 Brooklyn Preparatory High School, Brooklyn, N. Y. (Jesuit Fathers)
 Canisius High School, Buffalo, N. Y. (Jesuit Fathers)
 Cathedral High School, New York, N. Y. (5 Communities of Sisters)
 Cardinal Hayes High School, New York, N. Y. (Diocesan Priests; 3 Communities of Brothers)
 De Sales Institute, Geneva, N. Y. (Sisters of St. Joseph)
 Elmira Catholic High School, Elmira, N. Y. (Two Communities of Sisters)
 Father Young Memorial High School, New York, N. Y. (Religious of the Sacred Heart)
 Fordham Preparatory School, Bronx, N. Y. (Jesuit Fathers and Brothers)
 Help of Christians High School, Cheektowago, N. Y. (Franciscan Sisters)
 Holy Angels' Academy, Buffalo, N. Y. (Grey Nuns of the Sacred Heart)
 Holy Family High School, Auburn, N. Y. (Sisters of Mercy)
 Holy Family High School, Bronx, N. Y. (Christian Brothers of Ireland)
 Holy Trinity High School, New York, N. Y. (Sisters of Charity)
 Immaculate High School, New York, N. Y. (Sisters of the Immaculate Heart of Mary)
 Immaculate Conception High School, Bronx, N. Y. (Sisters of Christian Charity)
 Immaculate Conception High School, East Eden, N. Y. (Franciscan Sisters)
 Immaculate Conception High School, Wellsville, N. Y. (Sisters of Mercy)
 Immaculate Heart of Mary Academy, Buffalo, N. Y. (Felician Sisters)
 Loyola School, New York, N. Y. (Jesuit Fathers)

Manhattan College Preparatory School, Bronx, N. Y. (Brothers of Christian Schools)
 Mount St. Joseph Academy, Buffalo, N. Y. (Sisters of St. Joseph)
 Mount St. Ursula Academy for Girls, Bronx, N. Y. (Ursuline Sisters)
 Nardin Academy, Buffalo, N. Y. (Lay Teachers)
 Nazareth Academy, Rochester, N. Y. (Sisters of St. Joseph)
 Our Lady of Good Counsel High School, New York, N. Y. (Xaverian Brothers)
 Our Lady of Mercy High School, Rochester, N. Y. (Sisters of Mercy)
 Our Lady of Victory High School, Lackawanna, N. Y. (Sisters of St. Joseph)
 Regis High School, New York, N. Y. (Jesuit Fathers)
 Sacred Heart Academy, Eggertsville, N. Y. (Franciscan Sisters)
 Sacred Heart High School, Yonkers, N. Y. (Sisters of St. Agnes)
 St. Agnes' High School, New York, N. Y. (Marist Brothers)
 St. Agnes Institute, Rochester, N. Y. (Sisters of St. Joseph)
 St. Ann's High School, Hornell, N. Y. (Sisters of Mercy)
 St. Barnabas High School, Bronx, N. Y. (Sisters of Charity)
 St. Bernard's High School, New York, N. Y. (Brothers of Christian Schools)
 St. Gabriel's High School, New Rochelle, N. Y. (Sisters of Charity)
 St. John's High School, Goshen, N. Y. (Presentation Sisters)
 St. John the Baptist High School, Kenmore, N. Y. (Sisters of St. Mary)
 St. John the Evangelist High School, White Plains, N. Y. (Sisters of Charity)
 St. Joseph Academy, Lockport, N. Y. (Sisters of St. Mary)
 St. Joseph's Academy, Schenectady, N. Y. (Sisters of St. Joseph)
 St. Joseph's High School, New York, N. Y. (Franciscan Missionary Sisters)
 St. Joseph's High School, Niagara Falls, N. Y. (Franciscan Sisters)
 St. Mary's High School, Dunkirk, N. Y. (Sisters of St. Joseph)
 St. Mary's High School, Katonah, N. Y. (Sisters of Divine Compassion)
 St. Mary of the Angels High School, Olean, N. Y. (Sisters of Mercy)
 St. Mary of the Cataract High School, Niagara Falls, N. Y. (Sisters of Mercy)
 St. Mary Magdalen High School, Buffalo, N. Y. (Sisters of St. Joseph)
 St. Michael's High School, New York, N. Y. (Presentation Sisters)
 St. Nicholas' High School, Buffalo, N. Y. (Franciscan Sisters)
 St. Nicholas of Tolentino High School, Bronx, N. Y. (Brothers of Christian Schools; Dominican Sisters)
 St. Peter's High School, Staten Island, N. Y. (Brothers of Christian Schools)
 SS. Peter and Paul High School, Bronx, N. Y. (Dominican Sisters)
 SS. Peter and Paul High School, Williamsville, N. Y. (Franciscan Sisters)
 St. Rose's High School, Lima, N. Y. (Sisters of St. Joseph)
 St. Simon Stock High School, Bronx, N. Y. (Carmelite Fathers; Sisters of Mercy)
 *St. Thomas the Apostle High School, New York, N. Y. (Brothers of the Christian Schools)

Xavier High School, New York, N. Y. (Jesuit Fathers)

NORTH CAROLINA

*St. Anne's Academy, Winston-Salem, N. C. (Franciscan Sisters)
 St. Joseph's High School, New Bern, N. C. (Sisters of the Immaculate Heart of Mary)
 *Our Lady of the Atonement High School, Kinston, N. C. (Society of Atonement)
 Mother of Mercy High School, Washington, N. C. (Sisters of the Immaculate Heart of Mary)

OHIO

Aquinas College High School, Columbus, Ohio (Dominican Fathers)
 Catholic Central High School, Chillicothe, Ohio (Sisters of Charity)
 Catholic Central High School, Springfield, Ohio (Sisters of Charity)
 Central Catholic High School, Toledo, Ohio (Diocesan Priests; Oblates of St. Francis de Sales; 6 Communities of Sisters)
 Chaminade High School, Dayton, Ohio (Marianist Fathers and Brothers)
 Corpus Christi High School, Columbus, Ohio (Franciscan Sisters)
 Elder High School, Cincinnati, Ohio (Diocesan Priests)
 De Porres High School, Cincinnati, Ohio (Diocesan Priests)
 Holy Family High School, Columbus, Ohio (Sisters of Mercy)
 Holy Redeemer High School, Portsmouth, Ohio (Franciscan Sisters)
 Holy Rosary High School, Columbus, Ohio (Franciscan Sisters)
 Holy Trinity High School, Somerset, Ohio (Dominican Sisters)
 Immaculate Conception High School, Dennison, Ohio (Sisters of Charity)
 Julianne High School, Dayton, Ohio (Sisters of Notre Dame de Namur)
 Mother of Mercy Academy, Cincinnati, Ohio (Sisters of Mercy)
 Notre Dame Academy, Toledo, Ohio (Sisters of Notre Dame)
 Notre Dame High School, Hamilton, Ohio (Sisters of Notre Dame de Namur)
 Our Lady of Angels High School, St. Bernard, Ohio (Franciscan Sisters)
 Our Lady of Mercy High School, Cincinnati, Ohio (Sisters of Mercy)
 Our Lady of Victory High School, Columbus, Ohio (Sisters of Charity)
 Our Lady of the Woods High School, Carthage, Ohio (Sisters of the Good Shepherd)
 Piqua Catholic High School, Piqua, Ohio (Sisters of Mercy)
 Purcell High School, Cincinnati, Ohio (Marianist Brothers)
 Regina High School, Norwood, Ohio (Sisters of the Precious Blood)
 Roger Bacon High School, St. Bernard, Ohio (Franciscan Fathers)
 Sacred Heart High School, Columbus, Ohio (Franciscan Sisters)
 Sacred Heart High School, Coshocton, Ohio (Dominican Sisters)
 St. Aloysius Academy, New Lexington, Ohio (Franciscan Sisters)
 St. Bernard's High School, Corning, Ohio (Sisters of Charity)
 St. Brigid's High School, Xenia, Ohio (Sisters of Charity)
 St. Francis de Sales High School, Newark, Ohio (Dominican Sisters)
 St. Edward's High School, Cleveland, Ohio (Sisters of the Blessed Sacrament)
 St. Gabriel's High School, Glendale, Ohio (Sisters of Charity)
 St. Ignatius High School, Cleveland, Ohio (Jesuit Fathers)
 St. Joseph's Academy, Columbus, Ohio (Sisters of Notre Dame de Namur)
 St. Joseph's High School, Dover, Ohio (Sisters of Divine Providence)
 St. Mary's High School, Chillicothe, Ohio (Sisters of Charity)
 St. Mary's High School, Cincinnati, Ohio (Sisters of Charity)
 St. Mary's High School, Columbus, Ohio (Franciscan Sisters)
 St. Mary's High School, Delaware, Ohio (Franciscan Sisters)
 St. Mary's High School, Lancaster, Ohio (Dominican Sisters)
 St. Mary's High School, Marion, Ohio (Sisters of Charity)

St. Mary's High School, Portsmouth, Ohio (Franciscan Sisters)
 St. Mary of the Springs Academy, Columbus, Ohio (Dominican Sisters)
 St. Nicholas High School, Zanesville, Ohio (Franciscan Sisters)
 SS. Peter and Paul High School, Wellston, Ohio (Franciscan Sisters)
 St. Thomas Aquinas High School, Zanesville, Ohio (Dominican Sisters)
 St. Vincent de Paul High School, Mt. Vernon, Ohio (Sisters of Charity)
 St. Xavier High School, Cincinnati, Ohio (Jesuit Fathers)
 Ursuline High School, Youngstown, Ohio (Ursuline Sisters)

O K L A H O M A

St. Monica's High School, Tulsa, Okla. (Sisters of the Holy Family)
 Uganda Martyrs High School, Okmulgee, Okla. (Sisters of the Holy Ghost)

P E N N S Y L V A N I A

Academy of the Assumption, Philadelphia, Pa. (Sisters of the Assumption)
 Academy of the Immaculate Heart of Mary, Fountain Springs, Pa. (Sisters of the Immaculate Heart of Mary)
 Academy of Notre Dame, Philadelphia, Pa. (Sisters of Notre Dame de Namur)
 Academy of Notre Dame de Namur, Villanova, Pa. (Sisters of Notre Dame de Namur)
 Academy of the Sacred Heart, Philadelphia, Pa. (Religious of the Sacred Heart)
 Academy of the Sisters of Mercy, Philadelphia, Pa. (Sisters of Mercy)
 Academy of the Handmaids of the Sacred Heart of Jesus, Philadelphia, Pa. (Handmaids of the Sacred Heart of Jesus)
 Annunciation High School, Shenandoah, Pa. (Sisters of the Immaculate Heart of Mary)
 Bethlehem Catholic High School, Bethlehem, Pa. (Sisters of St. Joseph)
 Catholic District High School for Boys, Pittsburgh, Pa. (Brothers of Mary)
 Cecilian Academy, Philadelphia, Pa. (Sisters of St. Joseph)
 Central Catholic High School, Allentown, Pa. (4 Communities of Sisters)
 Central Catholic High School, Johnstown, Pa. (5 Communities of Sisters)
 Central Catholic High School, Reading, Pa. (Sisters of Christian Charity)
 Easton Catholic High School, Easton, Pa. (Sisters of the Immaculate Heart of Mary)
 Elizabeth Seton High School, Pittsburgh, Pa. (Sisters of Charity)
 Harrisburg Catholic High School, Harrisburg, Pa. (3 Communities of Sisters)
 Holy Rosary High School for Girls, Pittsburgh, Pa. (Sisters of St. Joseph)
 John Hallahan Catholic High School, Philadelphia, Pa. (7 Communities of Sisters)
 LaSalle College High School, Philadelphia, Pa. (Brothers of Christian Schools)
 Little Flower Catholic High School, Philadelphia, Pa. (10 Communities of Sisters)
 Mater Misericordiae Academy, Merion, Pa. (Sisters of Mercy)
 Mauch Chunk Catholic High School, Mauch Chunk, Pa. (Sisters of Immaculate Heart of Mary)
 Melrose Academy, Philadelphia, Pa. (Grey Nuns of the Sacred Heart)
 Mount St. Joseph's Academy, Philadelphia, Pa. (Sisters of St. Joseph)
 Mount St. Michael High School, Reading, Pa. (Sisters of the Most Sacred Heart)
 North Catholic Boys' High School, Pittsburgh, Pa. (Brothers of Mary)
 Northeast Catholic High School, Philadelphia, Pa. (Oblates of St. Francis de Sales)
 Norwood Academy for Boys, Philadelphia, Pa. (Sisters of St. Joseph)
 Notre Dame Catholic Girls' High School, Moylan, Pa. (Sisters of Notre Dame)
 Notre Dame Catholic Girls' High School, Philadelphia, Pa. (Sisters of Notre Dame)
 Notre Dame Catholic Girls' High School, Wyncote, Pa. (Sisters of Notre Dame de Namur)
 Pottsville Catholic High School, Pottsville, Pa. (Sisters of St. Casimir)
 Roman Catholic High School for Boys, Philadelphia, Pa. (Diocesan Priests)
 Sacred Heart High School, Pittsburgh, Pa. (Sisters of Charity)
 St. Agnes High School, West Chester, Pa. (Sisters of the Immaculate Heart of Mary)
 St. Hubert's Catholic High School, Philadelphia, Pa. (5 Communities of Sisters)
 St. James Catholic High School for Boys, Chester, Pa. (Diocesan Priests)
 St. John the Baptist High School for Girls, Pittsburgh, Pa. (Sisters of Charity)
 St. John the Baptist High School, Philadelphia, Pa. (Marianist Brothers; Sisters of the Immaculate Heart of Mary)
 St. Joseph's College High School, Philadelphia, Pa. (Jesuit Fathers)
 St. Joseph's High School, Ashland, Pa. (Sisters of the Immaculate Heart of Mary)
 St. Lawrence High School, Pittsburgh, Pa. (Dominican Sisters)
 St. Katherine's High School, Wayne, Pa. (Sisters of the Immaculate Heart of Mary)
 St. Mary's Academy, Philadelphia, Pa. (Sisters of St. Joseph)
 St. Mary of the Assumption High School, Coaldale, Pa. (Sisters of the Immaculate Heart of Mary)
 St. Matthew's High School, Conshohocken, Pa. (Sisters of St. Joseph)
 St. Paul's Cathedral High School for Girls, Pittsburgh, Pa. (Sisters of Mercy)
 St. Thomas More High School, Philadelphia, Pa. (Diocesan Clergy)
 Scranton Preparatory High School, Scranton, Pa. (Jesuit Fathers)
 Slovak Girls Academy, Danville, Pa. (Sisters of St. Cyril and Methodius)
 Southeast Catholic High School, Philadelphia, Pa. (Premonstratensian Fathers)
 Villa Joseph Marie High School for Girls, Newton, Pa. (Sisters of St. Casimir)
 Villa Maria Academy, Green Tree, Pa. (Sisters of the Immaculate Heart of Mary)
 Waldron Academy, Merion, Pa. (Sisters of Mercy)
 West Philadelphia Catholic High School, Phila., Pa. (Brothers of Christian Schools)
 West Philadelphia Catholic High School, Phila., Pa. (7 Communities of Sisters)

R H O D E I S L A N D

St. Catherine's Academy, R. I. (Sisters of St. Joseph)
 St. Francis Xavier Academy, Providence, R. I. (Sisters of Mercy)

S O U T H C A R O L I N A

Immaculate Conception High School, Charleston, S. C. (Oblate Sisters of Providence)

S O U T H D A K O T A

Mount Marty High School, Yankton, S. Dak. (Benedictine Sisters)

T E N N E S S E E

Holy Family High School, Nashville, Tenn. (Sisters of the Blessed Sacrament)
 St. Anthony's High School, Memphis, Tenn. (Sisters of Charity)
 St. Augustine's High School, Memphis, Tenn. (Sisters of Charity of B.V.M.)
 *St. Joseph's High School, Jackson, Tenn. (Dominican Sisters)

T E X A S

Blessed Sacrament High School, Beaumont, Tex. (Sisters of the Blessed Sacrament)

Our Mother of Mercy High School, Houston, Tex. (Sisters of the Holy Family)
 Sacred Heart High School, Port Arthur, Tex. (Sisters of the Blessed Sacrament)
 St. Nicholas' High School, Houston, Tex. (Sisters of the Holy Family)
 St. Peter Claver's High School, San Antonio, Tex. (Sisters of the Holy Ghost)
 St. Peter's High School, Dallas, Tex. (Sisters of the Holy Ghost)

VIRGINIA

Our Lady of Victory High School, Portsmouth, Va. (Daughters of Charity)
 St. Emma's Institute, Rock Castle, Va. (Holy Ghost Fathers)
 St. Francis de Sales High School, Rock Castle, Va. (Sisters of the Blessed Sacrament)
 St. Joseph's High School, Norfolk, Va. (Franciscan Sisters)
 St. Joseph's High School, Richmond, Va. (Franciscan Sisters)

WASHINGTON

Bellarmino High School, Tacoma, Wash. (Jesuit Fathers)
 Gonzaga High School, Spokane, Wash. (Jesuit Fathers)
 Marquette High School, Yakima, Wash. (Jesuit Fathers)
 Seattle Preparatory High School, Seattle, Wash. (Jesuit Fathers)

WEST VIRGINIA

Blessed Martin de Porres High School, Wheeling, West Va. (Sisters of St. Joseph)

WISCONSIN

Campion High School, Prairie du Chien, Wis. (Jesuit Fathers)
 Marquette University High School, Milwaukee, Wis. (Jesuit Fathers)
 Messmer High School, Milwaukee, Wis. (Diocesan Priests; 2 Communities of Sisters)
 St. Benedict the Moor High School, Milwaukee, Wis. (Dominican Sisters)
 St. Joseph Convent High School, Milwaukee, Wis. (School Sisters of St. Francis)

CATHOLIC COLLEGES AND UNIVERSITIES

which admit all qualified students regardless of race or color

California

COLLEGE OF THE HOLY NAME (Women) — 2036 Webster St., Oakland, Calif. Conducted by the Sisters of the Holy Names of Jesus and Mary.
 DOMINICAN COLLEGE OF SAN RAFAEL (Women) — San Rafael, Calif. Conducted by the Sisters of St. Dominic.
 IMMACULATE HEART COLLEGE (Co-ed.) — 2021 North Western Ave., Los Angeles, Calif. Conducted by the Sisters of the Immaculate Heart of Mary.
 LOYOLA UNIVERSITY OF LOS ANGELES (Men) — West 80th St., and Loyola Blvd., Los Angeles, Calif. Conducted by the Jesuit Fathers.
 MARYMOUNT COLLEGE (Women) — 10643 Sunset Boulevard, Los Angeles, 24, Calif. Conducted by the Religious of the Sacred Heart of Mary.
 MOUNT SAINT MARY'S COLLEGE (Women) — 12001 Chalon Rd., Los Angeles 24, Calif. Conducted by the Sisters of St. Joseph of Carondelet.
 SAINT MARY'S COLLEGE (Men) — Saint Mary's College, Calif. Conducted by the Christian Brothers.
 SANTA CLARA UNIVERSITY (Co-ed.) — Santa Clara, Calif. Conducted by the Jesuit Fathers.
 UNIVERSITY OF SAN FRANCISCO (Co-ed.) — 2130 Fulton St., San Francisco 17, Calif. Conducted by the Jesuit Fathers.

Colorado

LORETTO HEIGHTS COLLEGE (Women) — Loretto P.O., Colo. Conducted by the Sisters of Loretto.
 REGIS COLLEGE (Co-ed.) — West 50th Ave. and Lowell Blvd., Denver, Colo. Conducted by the Jesuit Fathers.

Connecticut

ALBERTUS MAGNUS COLLEGE (Women) — Prospect St., New Haven, Conn. Conducted by the Sisters of St. Dominic.
 ANNHURST COLLEGE (Women) — South Woodstock, Conn. Conducted by the Daughters of the Holy Ghost.
 FAIRFIELD UNIVERSITY (Men) — Fairfield, Conn. Conducted by the Jesuit Fathers.
 ST. JOSEPH'S COLLEGE (Women) — 1678 Asylum, West Hartford, Conn. Conducted by the Sisters of Mercy.

District of Columbia

CATHOLIC UNIVERSITY OF AMERICA (Co-ed.) — Washington, D. C.
 DUNBARTON COLLEGE OF HOLY CROSS (Women) — Washington, D. C. Conducted by the Sisters of the Holy Cross.

GEORGETOWN UNIVERSITY (Men) — 37th and O Streets, N.W., Washington 7, D. C. Conducted by the Jesuit Fathers.
 IMMACULATA JUNIOR COLLEGE (Women) — 4344 Wisconsin Avenue N.W., Washington 16, D. C. Conducted by the Sisters of Providence.

Illinois

BARAT COLLEGE OF THE SACRED HEART (Women) — Lake Forest, Ill. Conducted by the Religious of the Sacred Heart.
 COLLEGE OF ST. FRANCIS (Women) — Joliet, Ill. Conducted by the Sisters of St. Francis of Mary Immaculate.
 DE PAUL UNIVERSITY (Co-ed.) — Webster and Kenmore Aves., Chicago, Ill. Conducted by the Vincentian Fathers.
 LE CLERC COLLEGE (Women) — Belleville, Ill. Conducted by the School Sisters of Notre Dame.
 LEWIS COLLEGE OF SCIENCE AND TECHNOLOGY — Lockport, Illinois.
 LOYOLA UNIVERSITY (Co-ed.) — Lake Shore Campus, 6525 Sheridan Rd., Chicago, Ill. Conducted by the Jesuit Fathers.
 MUNDELEIN COLLEGE (Women) 6363 N. Sheridan Road, Chicago 40, Ill. Conducted by the Sisters of Charity of the Blessed Virgin Mary.
 QUINCY COLLEGE (Co-ed.) — 1801-2000 College Ave., Quincy Ill. Conducted by the Franciscan Fathers.
 ROSARY COLLEGE (Women) — 7900 Division St., River Forest, Ill. Conducted by the Sisters of St. Dominic.
 ST. BEDE COLLEGE (Men) — Peru, Ill. Conducted by the Benedictine Fathers.
 ST. FRANCIS XAVIER COLLEGE (Women) — 4900 Cottage Grove Ave., Chicago, Ill. Conducted by the Sisters of Mercy.
 ST. PROCOPIUS COLLEGE (Men) — Lisle, Ill. Conducted by the Benedictine Fathers.
 SPRINGFIELD JUNIOR COLLEGE (Co-ed.) — 1500 N. Fifth St., Springfield, Ill. Conducted by the Ursuline Sisters.

Indiana

MARIAN COLLEGE (Women) — 3600 Cold Springs Rd., Indianapolis, Ind. Conducted by the Sisters of St. Francis.
 NOTRE DAME UNIVERSITY (Men) — Notre Dame, Ind. Conducted by the Holy Cross Fathers.
 ST. FRANCIS COLLEGE (Women) — 2701 Spring St., Fort Wayne 8, Ind. Conducted by the Sisters of Saint Francis.

- ST. JOSEPH'S COLLEGE (Co-ed.) — Collegeville, Ind. Conducted by the Fathers of the Precious Blood.
- ST. MARY-OF-THE-WOODS COLLEGE (Women) — St. Mary-of-the-Woods, Ind. Conducted by the Sisters of Providence.
- ST. MARY'S COLLEGE (Women) — Notre Dame, Holy Cross P. O., Ind. Conducted by the Sisters of the Holy Cross.

Iowa

- BRIAR CLIFF COLLEGE (Women) — W. 33rd and Rebecca Sts., Sioux City, Iowa. Conducted by the Sisters of St. Francis.
- CLARKE COLLEGE (Women) — Seminary and W. Locust Sts., Dubuque, Iowa. Conducted by the Sisters of Charity of the Blessed Virgin Mary.
- LORAS COLLEGE (Men) — Dubuque, Iowa. Conducted by Diocesan Priests.
- MARYCREST COLLEGE (Women) — 1625 W. 12th St., Davenport, Iowa. Conducted by the Sisters of the Humility of Mary.
- MOUNT MERCY JUNIOR COLLEGE (Women) — Elmhurst Drive, Cedar Rapids, Iowa. Conducted by the Sisters of Mercy.
- MOUNT ST. CLARE JUNIOR COLLEGE (Women) — Clinton, Iowa. Conducted by the Sisters of St. Francis of the Immaculate Conception.
- OTTUMWA HEIGHTS COLLEGE (Women) — Grandview Ave., Ottumwa, Iowa. Conducted by the Sisters of the Humility of Mary.
- ST. AMBROSE COLLEGE (Men) — Davenport, Iowa. Conducted by Diocesan Priests.
- TRINITY COLLEGE (Men) — Sioux City, Iowa. Conducted by the Marianist Fathers.

Kansas

- MARYMOUNT COLLEGE (Women) — Salina, Kans. Conducted by the Sisters of St. Joseph.
- MOUNT ST. SCHOLASTICA COLLEGE (Women) — Atchison, Kans. Conducted by the Benedictine Sisters.
- SACRED HEART JUNIOR COLLEGE (Women) — McCormick Ave. at Sheridan, Wichita, Kans. Conducted by the Sisters Adorers of the Most Precious Blood.
- ST. BENEDICT'S COLLEGE (Men) — Atchison, Kans. Conducted by the Benedictine Fathers.
- ST. MARY'S COLLEGE (Women) — Leavenworth, Xavier, P. O., Kans. Conducted by the Sisters of Charity of Leavenworth.
- URSULINE SISTERS COLLEGE (Women) — Paola, Kansas. Conducted by the Ursuline Sisters.

Louisiana

- XAVIER UNIVERSITY (Co-ed.) — Washington Ave. and Pine St., New Orleans, La. Conducted by the Sisters of the Blessed Sacrament.

Maine

- ST. JOSEPH'S COLLEGE (Women) — 605 Stevens Ave., Portland, Maine. Conducted by the Sisters of Mercy.

Maryland

- LOYOLA COLLEGE (Men) — 4501 N. Charles St., Baltimore, Md. Conducted by the Jesuit Fathers.

Massachusetts

- ANNA MARIE COLLEGE (Women) — Broad St., Marlboro, Mass. Conducted by the Sisters of St. Ann.
- ASSUMPTION COLLEGE (Men) — 5 Assumption Ave., Worcester 6, Mass. Conducted by the Assumptionist Fathers.
- BOSTON COLLEGE (Men) — Chestnut Hill, Newton, Mass. Conducted by the Jesuit Fathers.
- EMMANUEL COLLEGE (Women) — 400 The Fenway, Boston, Mass. Conducted by the Sisters of Notre Dame de Namur.
- HOLY CROSS COLLEGE (Men) — Worcester, Mass. Conducted by the Jesuit Fathers.

- MERRIMACK COLLEGE (Men) — Andover, Mass. Conducted by the Augustinian Fathers.
- REGIS COLLEGE (Women) — Wellesley St., Weston, Mass. Conducted by the Sisters of St. Joseph.
- STONEHILL COLLEGE (Men) — North Easton, Mass. Conducted by the Fathers of the Holy Cross.

Michigan

- AQUINAS COLLEGE (Co-ed.) — 1607 Robinson Rd. S.E., Grand Rapids, Mich. Conducted by the Sisters of St. Dominic.
- MARYGROVE COLLEGE (Women) — 8425 W. McNichols Rd., Detroit 21, Mich. Conducted by the Sisters Servants of the Immaculate Heart of Mary.
- MERCY COLLEGE (Women) — 8200 W. Outer Drive, Detroit 19, Mich. Conducted by the Sisters of Mercy.
- NAZARETH COLLEGE (Women) — Nazareth, Mich. Conducted by the Sisters of St. Joseph.
- SIENA HEIGHTS COLLEGE (Women) — Adrian, Mich. Conducted by the Sisters of St. Dominic.
- UNIVERSITY OF DETROIT (Co-ed.) — McNichols Rd. at Livernois, Detroit, Mich. Conducted by the Jesuit Fathers.

Minnesota

- COLLEGE OF ST. SCHOLASTICA (Women) — College St. and Kenwood Ave., Duluth 2, Minn. Conducted by the Sisters of St. Benedict.
- COLLEGE OF ST. TERESA (Women) — Winona, Minn. Conducted by the Sisters of St. Francis.
- COLLEGE OF ST. THOMAS (Men) — St. Paul 1, Minn. Conducted by Diocesan Priests.
- ST. BENEDICT'S COLLEGE (Women) — St. Joseph, Minn. Conducted by the Sisters of St. Benedict.
- ST. CATHERINE'S COLLEGE (Women) — Cleveland Ave. and Randolph St., St. Paul, Minn. Conducted by the Sisters of St. Joseph.
- ST. JOHN'S UNIVERSITY (Co-ed.) — Collegeville, Minn. Conducted by the Benedictine Fathers.
- ST. MARY'S COLLEGE (Men) — Terrace Heights, Winona, Minn. Conducted by the Brothers of the Christian Schools.

Missouri

- FONTBONNE COLLEGE (Women) — Wydown and Big Bend Blvds., St. Louis, Mo. Conducted by the Sisters of St. Joseph of Carondelet.
- ROCKHURST COLLEGE (Co-ed.) — Rockhurst Road and Troost Avenue, Kansas City, Mo. Conducted by the Jesuit Fathers.
- ST. LOUIS UNIVERSITY (Co-ed.) — St. Louis, Mo. Conducted by the Jesuit Fathers.
- WEBSTER COLLEGE (Women) — 470 E. Lockwood Ave., Webster Groves, Mo. Conducted by the Sisters of Loretto.

Montana

- CARROLL COLLEGE (Co-ed.) — Helena, Mont. Conducted by Diocesan Priests.
- COLLEGE OF GREAT FALLS (Co-ed.) — 1618 Third Ave. North, Great Falls, Mont. Conducted by the Sisters of Charity of Providence.

Nebraska

- CREIGHTON UNIVERSITY (Co-ed.) — 25th and California St., Omaha, Nebr. Conducted by the Jesuit Fathers.
- DUCHESNE COLLEGE (Women) — 36th and Burt Streets, Omaha 3, Nebr. Conducted by Religious of the Sacred Heart.

New Hampshire

- MOUNT ST. MARY COLLEGE (Women) — Hooksett, N. H. Conducted by the Sisters of Mercy.
- RIVIER COLLEGE (Women) — 429 Main St., Nashua, N. H. Conducted by the Sisters of the Presentation.
- ST. ANSELM'S COLLEGE (Men) — Manchester, N. H. Conducted by the Benedictine Fathers.

New Jersey

- CALDWELL COLLEGE (Women) — Caldwell, N. J. Conducted by the Sisters of St. Dominic.
GEORGIAN COURT COLLEGE (Women) — Lakewood, N. J. Conducted by the Sisters of Mercy.
ST. ELIZABETH'S COLLEGE (Women) — Convent Station, N. J. Conducted by the Sisters of Charity.
ST. PETER'S COLLEGE (Co-ed.) — Hudson Boulevard, Jersey City 6, N. J. Conducted by the Jesuit Fathers.
SETON HALL COLLEGE (Men) — South Orange, N. J. Conducted by Diocesan Priests.

New Mexico

- CATHOLIC TEACHERS COLLEGE (Co-ed.) — P.O. Box 604, Albuquerque, New Mexico. Conducted by the Franciscan Fathers.
ST. MICHAEL'S COLLEGE (Men) — Cerrillos Road, Santa Fe, New Mexico. Conducted by the Brothers of Christian Schools.

New York

- CANISIUS COLLEGE (Co-ed.) — 2001 Main St., Buffalo 8, N. Y. Conducted by the Jesuit Fathers.
COLLEGE OF NEW ROCHELLE (Women) — 29 Castle Place, New Rochelle, N. Y. Conducted by the Ursuline Sisters.
COLLEGE OF ST. ROSE (Women) — 979 Madison Avenue, Albany, N. Y. Conducted by the Sisters of St. Joseph.
D'YOUVILLE COLLEGE (Women) — Buffalo, N. Y. Conducted by the Grey Nuns of the Sacred Heart.
FORDHAM UNIVERSITY (Co-ed.) — Fordham Rd. and 3rd Ave., Bronx, New York, N. Y. Conducted by the Jesuit Fathers.
IONA COLLEGE (Men) — New Rochelle, N. Y. Conducted by the Christian Brothers of Ireland.
LE MOYNE COLLEGE (Co-ed.) — 254 E. Onondaga St., Syracuse 2, N. Y. Conducted by the Jesuit Fathers.
MANHATTAN COLLEGE (Men) — Spuyten Duyvil Parkway, New York, N. Y. Conducted by the Brothers of the Christian Schools.
MANHATTANVILLE COLLEGE (Women) — Convent Ave. and W. 133rd St., New York, N. Y. Conducted by the Religious of the Sacred Heart of Jesus.
MOUNT ST. VINCENT COLLEGE (Women) — Mount St. Vincent-on-the-Hudson, New York, N. Y. Conducted by the Sisters of Charity.
NAZARETH COLLEGE (Women) — Brighton Station, Rochester, N. Y. Conducted by the Sisters of St. Joseph.
NIAGARA UNIVERSITY (Co-ed.) — Niagara Falls, N. Y. Conducted by the Vincentian Fathers.
NOTRE DAME COLLEGE OF STATEN ISLAND — Grymes Hill, Staten Island, N. Y.
ST. BONAVENTURE COLLEGE (Co-ed.) — St. Bonaventure, N. Y. Conducted by the Franciscan Fathers.
ST. FRANCIS COLLEGE (Men) — 35 Butler St., Brooklyn 2, N. Y. Conducted by the Franciscan Brothers.
ST. JOHN'S UNIVERSITY (Co-ed.) — 75 Lewis Ave., Brooklyn, N. Y. Conducted by the Vincentian Fathers.
ST. JOSEPH'S COLLEGE (Women) — 245 Clinton Ave., Brooklyn, N. Y. Conducted by the Sisters of St. Joseph.
SIENA COLLEGE (Co-ed.) — Loudonville, N. Y. Conducted by the Franciscan Fathers.

Ohio

- COLLEGE OF STEUBENVILLE (Men) — Steubenville, Ohio. Conducted by the Franciscan Fathers of the Third Order Regular.
JOHN CARROLL UNIVERSITY (Co-ed.) — University Heights, Cleveland 18, Ohio. Conducted by the Jesuit Fathers.
MARY MANSE COLLEGE (Women) — Toledo 10, Ohio. Conducted by the Ursuline Sisters.
NOTRE DAME COLLEGE (Women) — College Road, South Euclid, Ohio. Conducted by the Sisters of Notre Dame.

- ST. MARY OF THE SPRINGS COLLEGE (Women) — Columbus, Ohio. Conducted by the Sisters of St. Dominic.
UNIVERSITY OF DAYTON (Co-ed.) — Dayton 9, Ohio. Conducted by the Marianist Fathers and Brothers.
URSULINE COLLEGE (Women) — 2234 Overlook Rd., Cleveland, Ohio. Conducted by the Ursuline Sisters.
XAVIER UNIVERSITY (Co-ed.) — Victory Parkway and Dana Ave., Cincinnati, Ohio. Conducted by the Jesuit Fathers.

OREGON

- UNIVERSITY OF PORTLAND (Men; only Music Dept. is co-ed.) — Willamette Boulevard, Portland 3, Ore. Conducted by the Holy Cross Fathers and Brothers.
MARYLHURST COLLEGE (Women) — Marylhurst, Ore. Conducted by the Sisters of the Holy Names of Jesus and Mary.

Pennsylvania

- CHESTNUT HILL COLLEGE (Women) — Chestnut Hill, Philadelphia 18, Pa. Conducted by the Sisters of St. Joseph.
DUQUESNE UNIVERSITY (Co-ed.) — 801 Bluff St., Pittsburgh, Pa. Conducted by the Holy Ghost Fathers.
GANNON COLLEGE — Perry Square, Erie, Pa. Conducted by the secular clergy.
KING'S COLLEGE (Co-ed.) — Wilkes-Barre, Pa. Conducted by the Holy Cross Fathers.
LA SALLE COLLEGE (Men) — 20th St. and Olney Ave., Philadelphia, Pa. Conducted by the Brothers of the Christian Schools.
MARYWOOD COLLEGE (Women) — Scranton, Pa. Conducted by the Sisters Servants of the Immaculate Heart of Mary.
MOUNT ALOYSIUS JUNIOR COLLEGE (Women) — Cresson, Pa. Conducted by Sisters of Mercy.
MOUNT MERCY COLLEGE (Co-ed.) — Pittsburgh, Pa. Conducted by the Sisters of Mercy.
ST. JOSEPH'S COLLEGE (Men) — 54th St. and City Line Ave., Philadelphia, Pa. Conducted by the Jesuit Fathers.
ST. VINCENT'S COLLEGE (Co-ed.) — Latrobe, Pa. Conducted by the Benedictine Fathers.
SETON HILL COLLEGE (Women) — Greensburg, Pa. Conducted by the Sisters of Charity.
UNIVERSITY OF SCRANTON (Co-ed.) — 333 Wyoming Ave., Scranton 3, Pa. Conducted by the Jesuit Fathers.
VILLANOVA COLLEGE (Co-ed.) — Villanova, Pa. Conducted by the Augustinian Fathers.

Rhode Island

- PROVIDENCE COLLEGE (Men) — River Ave. and Easton St., Providence, R. I. Conducted by the Dominican Fathers.
SALVE REGINA COLLEGE (Women) — Ochre Point Avenue, Newport, R. I. Conducted by the Sisters of Mercy.

South Dakota

- MOUNT MARTY JUNIOR COLLEGE (Women) — Yankton, South Dakota. Conducted by the Sisters of St. Benedict.

Vermont

- ST. MICHAEL'S COLLEGE (Men) — Winooski Park, Vt. Conducted by the Fathers of St. Edmund.
TRINITY COLLEGE (Women) — Colchester Avenue, Burlington, Vt. Conducted by the Sisters of Mercy.

Washington

- GONZAGA UNIVERSITY (Co-ed.) — Spokane, Wash. Conducted by the Jesuit Fathers.
HOLY NAMES COLLEGE (Women) — N. 1114 Superior St., Spokane, Wash. Conducted by the Sisters of the Holy Names of Jesus and Mary.

Wisconsin

- ALVERNO COLLEGE — 1413 S. Layton Blvd., Milwaukee, Wis. Conducted by the School Sisters of St. Francis.

CARDINAL STRITCH COLLEGE (Women) — 3195 S. Superior St., Milwaukee 7, Wis. Conducted by the Sisters of St. Francis.
 DOMINICAN COLLEGE (Co-ed.) — 1209 Park Avenue, Racine, Wis. Conducted by the Dominican Sisters.
 MARIAN COLLEGE (Women) — 390 E. Division St., Fond du Lac, Wis. Conducted by the Sisters of the Congregation of St. Agnes.
 MARQUETTE UNIVERSITY (Co-ed.) — 1131 W. Wisconsin Ave., Milwaukee, Wis. Conducted by the Jesuit Fathers.

MOUNT MARY COLLEGE (Women) — 2900 Menomonee River Drive, Milwaukee, Wis. Conducted by the School Sisters of Notre Dame.

ST. NORBERT COLLEGE (Co-ed.) — West De Pere, Wis. Conducted by the Premonstratensian Fathers.

VITERBO COLLEGE (Women) — 815 South Ninth Street, La Crosse, Wis. Conducted by the Sisters of the Third Order of St. Francis.

CATHOLIC SCHOOLS OF NURSING

which admit qualified Negro students

Colorado

SETON SCHOOL OF NURSING, 2200 N. Tejon St., Colorado Springs, Col. Conducted by the Sisters of Charity.

Connecticut

ST. AGNES' MATERNITY HOME TRAINING SCHOOL FOR NURSES, 211 Steele Road, West Hartford, Conn. Conducted by the Sisters of Mercy.

ST. FRANCIS HOSPITAL SCHOOL OF NURSING, 114 Woodland St., Hartford, Conn. Conducted by the Sisters of St. Joseph.

ST. RAPHAEL'S HOSPITAL SCHOOL OF NURSING, 1450 Chapel St., New Haven, Conn. Conducted by the Sisters of Charity.

District of Columbia

GEORGETOWN UNIVERSITY SCHOOL OF NURSING, 35th and N. Streets, N.W., Washington, D. C. Conducted by the Franciscan Sisters.

PROVIDENCE HOSPITAL SCHOOL OF NURSING, Second and D Streets, S.E., Washington, D. C. Conducted by the Daughters of Charity.

Illinois

MERCY HOSPITAL SCHOOL OF NURSING, 2537 Prairie Ave., Chicago 16, Ill. Conducted by the Sisters of Mercy.

ST. JOHN'S HICKEY MEMORIAL HOSPITAL TRAINING SCHOOL, Nineteenth Street, Anderson, Ind. Conducted by the Sisters of the Holy Cross.

Iowa

MERCY HOSPITAL SCHOOL OF NURSING, 610 Eighth St., S.E., Cedar Rapids, Ia. Conducted by the Sisters of Mercy.

ST. VINCENT'S HOSPITAL NURSES' TRAINING SCHOOL, 7th and Jones Sts., Sioux City, Iowa. Conducted by the Benedictine Sisters.

Massachusetts

ST. ELIZABETH'S HOSPITAL SCHOOL OF NURSING, 736 Cambridge St., Brighton, Mass. Conducted by Franciscan Sisters.

Michigan

ST. CAMILLUS SCHOOL OF NURSING, Borgess Hospital, 1521 Gull Road, Kalamazoo, Mich. Conducted by the Sisters of St. Joseph. Offers both a 3-year course leading to the diploma of Graduate Nurse, and a 5-year course leading to the degree of Bachelor of Science in Nursing.

Minnesota

ST. JOSEPH'S HOSPITAL SCHOOL OF NURSING, Exchange and Ninth Sts., St. Paul, Minn. Conducted by the Sisters of St. Joseph.

ST. MARY'S HOSPITAL SCHOOL OF NURSING, 2500 Sixth St., South, Minneapolis, 6, Minn. Conducted by the Sisters of St. Joseph.

ST. MARY'S HOSPITAL SCHOOL FOR NURSING, Rochester, Minn. Conducted by the Franciscan Sisters.

Missouri

ST. MARY'S INFIRMARY SCHOOL OF NURSING, 1536 Papin St., St. Louis 3, Mo. Conducted by the Sisters of St. Mary.

Nebraska

SCHOOL OF NURSING, Creighton Memorial-St. Joseph's Hospital, Omaha 8, Nebr. Conducted by the Poor Sisters of St. Francis. Offers a 3-year basic course leading to the diploma of Graduate Nurse, and a 5-year course leading to the degree of Bachelor of Science in Nursing.

New Jersey

ST. FRANCIS HOSPITAL TRAINING SCHOOL FOR NURSES, Hamilton Avenue and Chambers St., Trenton, N. J. Conducted by the Franciscan Sisters.

ST. PETER'S HOSPITAL SCHOOL OF NURSING, Easton Avenue, New Brunswick, N. J. Conducted by the Grey Nuns of Montreal.

New York

MERCY HOSPITAL NURSES' TRAINING SCHOOL, 565 Abbott Road, Buffalo 20, N. Y. Conducted by the Sisters of Mercy.

ST. VINCENT'S HOSPITAL SCHOOL OF NURSING, 158 West 12th Street, New York 11, N. Y. Conducted by the Sisters of Charity.

North Dakota

SISTERS OF ST. JOSEPH SCHOOL OF NURSING, St. John's Hospital, 365 South Sixth Ave., Fargo, N. Dak. Conducted by the Sisters of St. Joseph.

Ohio

ST. ELIZABETH'S HOSPITAL SCHOOL OF NURSING, 1044 Belmont Ave., Youngstown, Ohio. Conducted by the Sisters of the Holy Humility of Mary.

DIVISION OF NURSING, ST. JOHN COLLEGE OF CLEVELAND, Cathedral Square, Cleveland 14, Ohio. Conducted by the Diocese of Cleveland. Offers a 4-year combined academic and professional nursing course leading to the State Certificate for registration and the degree of Bachelor of Science in Nursing.

SCHOOL OF NURSING, ST. VINCENT CHARITY HOSPITAL, 2320 East 24th St., Cleveland 15, Ohio. Conducted by the Sisters of Charity of St. Augustine.

Oregon

COLLEGE OF NURSING, UNIVERSITY OF PORTLAND (St. Vincent Hospital), 2475 N.W. Westover Road, Portland, Ore. Conducted by the Sisters of Charity of Providence. Offers a 4-year course leading to the Bachelor of Science in Nursing.

South Dakota

ST. MARY'S HOSPITAL SCHOOL OF NURSING, Pierre, South Dakota. Conducted by the Benedictine Sisters.

Vermont

SCHOOL OF NURSING, BISHOP DEGOES-BRIAND HOSPITAL, Pearl and South Prospect Sts., Burlington, Vt. Conducted by the Sisters of St. Joseph.

Wisconsin

TRAINING SCHOOL FOR NURSES, ST. MARY'S HOSPITAL 403-411 S. Webster Ave., Green Bay, Wis. Conducted by the Sisters of Misericorde.

SEMINARIES

For boys and young men who wish to study for the Priesthood

- Benedictine Fathers**
 MONASTERY OF THE IMMACULATE HEART OF MARY, Sainte Marie du Mont-Pelé, Saint Pierre, Martinique, French West Indies.
 NEW SUBIACO ABBEY, Subiaco, Ark.
 ST. BEDE'S ABBEY, Peru, Ill.
 ST. BENEDICT'S SEMINARY, Atchison, Kansas.
 ST. JOHN'S ABBEY, Collegeville, Minn.
 ST. MEINRAD'S SEMINARY, St. Meinrad, Ind.
 ST. VINCENT'S SEMINARY, Latrobe, Pa.
- Capuchin Fathers**
 ST. FIDELIS SEMINARY, Herman, Pa.
- Claretian Fathers**
 DOMINGUEZ SEMINARY, 18127 S. Alameda Blvd., Box 28, Compton, Calif.
- Crosier Fathers**
 SACRED HEART MINOR SEMINARY, Fort Wayne, Ind.
- De Montfort Fathers**
 MONTFORT PREPARATORY SEMINARY, Bay Shore, Long Island, N. Y.
- Divine Word Fathers**
 HOLY GHOST MISSION HOUSE, East Troy, Wis.
 SACRED HEART MISSION HOUSE, Girard, Pa.
 ST. AUGUSTINE'S SEMINARY, Bay Saint Louis, Miss.
 ST. FRANCIS XAVIER MISSION HOUSE, Island Creek, Mass.
 ST. JOSEPH'S MISSION HOUSE, Bordentown, N. J.
 ST. PAUL'S MISSION HOUSE, Epworth, Iowa.
- Edmundite Fathers**
 ST. MICHAEL'S COLLEGE, Winooski Park, Vt.
 ST. MARY'S SEMINARY, Randolph, Vt.
- Franciscan Fathers**
 ST. FRANCIS COLLEGE, Biddeford, Maine
- Franciscan Conventual Fathers**
 ST. FRANCIS SEMINARY, Dongan Hills, Staten Island, N. Y.
 ST. ANTHONY-ON-HUDSON SEMINARY, Rensselaer, N. Y.
- Holy Ghost Fathers**
 HOLY GHOST MISSIONARY COLLEGE, Cornwells Heights, Pa.

- ST. MARY'S SEMINARY, Ferndale, Norwalk P. O., Conn.
- Jesuit Fathers**
 ST. STANISLAUS SEMINARY, Florissant, Mo.
- Josephite Fathers**
 EPIPHANY APOSTOLIC COLLEGE, New Windsor, Newburgh, P. O., N. Y.
 ST. JOSEPH'S SEMINARY, 12th and Varnum Streets N.E., Washington, D. C.
- Missionary Servants of the Holy Trinity**
 HOLY TRINITY MISSIONARY CENACLE, P. O. Box 40, Silver Springs, Md.
- Passionist Fathers**
 PASSIONIST PREPARATORY SEMINARY, 7101 Natural Bridge Rd., Normandy, Mo.
- Redemptorist Fathers**
 ST. MARY'S COLLEGE, North Lake and Division Sts., North East, Penn.
- Sacred Heart Fathers**
 DIVINE HEART COLLEGE, Donaldson, Ind.
 SACRED HEART MONASTERY, Hales Corners, Wis.
- Salvatorian Fathers**
 SALVATORIAN PREPARATORY SEMINARY, St. Nazianz, Wis.
- Secular Clergy**
 CATHEDRAL COLLEGE OF THE IMMACULATE CONCEPTION, 555 Washington Ave., Brooklyn, N. Y.
 DIOCESAN SEMINARY OF THE IMMACULATE CONCEPTION, Lloyd Harbor, Huntington, Long Island, N. Y.
 KENRICK SEMINARY, 7800 Kenrick Rd., St. Louis 19, Mo.
 QUIGLEY PREPARATORY SEMINARY, 103 E. Chestnut St., Chicago, Ill.
 SACRED HEART SEMINARY, 2701 Chicago Blvd., Detroit 6, Mich.
 ST. CHARLES SEMINARY, 2010 E. Broad St., Columbus, Ohio.
 ST. GREGORY MINOR SEMINARY, 6616 Beechmont Ave., Cincinnati, Ohio.
 ST. JOHN'S SEMINARY, Foster Street, Brighton, Boston, Mass.
 ST. LOUIS PREPARATORY SEMINARY, 5200 Glennon Drive, Webster Groves 19, Mo.
 SEMINARY OF OUR LADY OF THE ANGELS, Niagara University P. O., N. Y.

BROTHERS' NOVITIATES

For boys and young men who wish to become religious Brothers

- Benedictine Brothers**
 MONASTERY OF THE IMMACULATE HEART OF MARY, Sainte Marie du Mont-Pelé, Saint Pierre, Martinique, French West Indies.
 NEW SUBIACO ABBEY, Subiaco, Ark.
 ST. BEDE'S ABBEY, Peru, Ill.
 ST. JOHN'S ABBEY, Collegeville, Minn.
 ST. MARY'S ABBEY, 528 High St. Newark, N. J.
 ST. MEINRAD'S ABBEY, St. Meinrad, Ind.
 ST. VINCENT'S ARCHABBEY, Latrobe, Pa.
- Brothers of Charity**
 ST. VINCENT'S NOVITIATE, Wyman Road, Billerica, Mass.
- Brothers of Mary (Marianists)**
 MARYNOOK NOVITIATE, Society of Mary, Galesville, Wis.
- Brothers of Mercy**
 BROTHERS OF MERCY NOVITIATE, 49 Cottage St., Buffalo 1, N. Y.
- Christian Brothers**
 LA SALLE INSTITUTE, Novitiate and Juniorate of the Brothers of Christian Schools, Glencoe, Mo.
- Divine Word Brothers**
 ST. AUGUSTINE'S SEMINARY, Bay Saint Louis, Miss.

- ST. MARY'S MISSION HOUSE, Techny, Ill.
 ST. MICHAEL'S MISSION HOUSE, Conesus, N. Y.
- Franciscan Brothers of the Atonement**
 ST. PAUL'S FRIARY, Graymoor, Garrison, N. Y.
- Franciscan Missionary Brothers of the Sacred Heart of Jesus**
 ST. JOSEPH HILL INFIRMARY, R.R. 3, Box 39, Eureka, Mo.
- Holy Ghost Brothers**
 HOLY GHOST NOVITIATE, Ridgefield, Conn.
- Josephite Brothers**
 EPIPHANY APOSTOLIC JUNIOR COLLEGE, New Windsor, Newburgh, P. O., N. Y.
- Missionary Brothers of the Sacred Heart**
 SACRED HEART MISSION SEMINARY, 719 Batavia Ave., Geneva, Ill.
- Missionary Servants of Christ the King**
 FRANCISCAN MISSIONARY SERVANTS OF CHRIST THE KING, 611 Walnut St., Camden, N. J.
- Trappist Brothers**
 ABBEY OF OUR LADY OF GETHSEMANI, Trappist, Ky.

DIRECTORY OF SOME SISTERS' COMMUNITIES

which accept qualified Negro candidates

DISCALCED CARMELITE NUNS

Carmelite Monastery, 1256 Walker Ave., N.W., Grand Rapids 4, Mich.
 Discalced Carmelite Monastery, 61 Mount Pleasant Ave., Roxbury, Boston 19, Mass.

Monastery of Discalced Carmelites, 2350 Cold Springs Rd., Indianapolis 44, Ind.
 Monastery of Discalced Carmelites, Narragansett Ave., Newport, R. I.
 Founded in Spain in 1562 these Sisters are strictly cloistered contemplatives.

DOMINICANS

Monastery of the Infant Jesus, R.F.D. 4, Box 460, Lufkin, Texas
 Founded in France in 1206, these Dominican Nuns of Perpetual Adoration are strictly cloistered and have perpetual adoration of the Blessed Sacrament.

St. Jude's Monastery, Marbury, Ala.
 Founded in France in 1880, these Dominican Nuns of the Perpetual Rosary and Adoration are cloistered and have perpetual adoration of the Blessed Sacrament and perpetual recitation of the Rosary.

St. Mary of the Spring Convent, Columbus, Ohio
 Founded in the United States in 1830, these Dominicans are teaching Sisters.

HANDMAIDS OF THE MOST PURE HEART OF MARY

St. Mary's Convent, 15 West 124th St., New York 27, N. Y.
 Founded in 1916, these Sisters conduct a grammar school and a day nursery, and do settlement work in New York.

MAGDALENS

House of the Good Shepherd, 301 Calverton Road, Baltimore, Md.
 Villa-Maria, 1315 Walker, N.W., Grand Rapids, Mich.
 The Order of the Magdalens is connected with the Sisters of Our Lady of Charity of the Good Shepherd, founded in France in 1641.

MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION

Immaculate Conception Convent, New Street, P.O. Box 1858, Paterson, N. J.
 Founded in Brazil in 1910, these Sisters conduct 15 grammar schools, 7 high schools, 8 orphanages, 2 retreat houses, 9 hospitals, 3 dispensaries, and 5 homes for convalescents and the aged in New Jersey, New York, Texas and Washington, D. C., and in Brazil, Germany and China.

MISSIONARY SISTERS SERVANTS OF THE HOLY GHOST

Holy Ghost Convent, Techny, Ill.
 Founded in Holland in 1889, these Sisters conduct 11 grammar schools, 8 high schools, 3 hospitals, 1 nurses' training school, 1 retreat house, 5 catechetical centers and 3 homes for the aged in Illinois, Iowa, Wisconsin, Michigan, Pennsylvania, Maryland, Missouri, Arkansas and Mississippi. They also work in many Foreign Missions.

OBLATE SISTERS OF PROVIDENCE

St. Frances Convent, 501 E. Chase St., Baltimore 2, Md.
 Founded in the United States in 1829, these Sisters conduct 21 grammar schools, 4 high schools, 3 academies, 1 normal school, and 3 orphanages in Maryland, Virginia, North Carolina, South Carolina, Illinois, Missouri, Kansas, Minnesota, Washington, D.C., and Cuba.

PARISH VISITORS OF MARY IMMACULATE

St. Joseph's Convent, 328 West 71st St., New York 23, N. Y.
 Founded in the United States in 1920, these Sisters conduct 8 social mission centers, 4 religious instruction centers, and do social work in New York, Connecticut, Pennsylvania, New Jersey, Illinois and Wisconsin.

RELIGIOUS OF THE SACRED HEART

Convent of the Sacred Heart, Albany, N. Y.
 Founded in France in 1800, these Sisters conduct 6 colleges, 1 normal school, 26 academies, 9 grammar schools, 12 Teachers Guilds and Clubs, 1 Institute of Liturgical Music, 1 Catholic Center, in Maryland, Massachusetts, Michigan, New York, Pennsylvania, Connecticut, Rhode Island, Ohio, Louisiana, Missouri, Illinois, Nebraska, California, Washington, and Washington, D. C.

SCHOOL SISTERS OF ST. FRANCIS

St. Joseph's Convent, 1501 S. Layton Blvd., Milwaukee, Wis.
 Founded in the United States in 1874, these Sisters conduct 25 high schools, 165 grammar schools, 1 Teacher Training College, 1 College of Music, 2 Sanitariums, 1 Hospital, 1 School of Nursing, throughout the United States, and work in the Foreign Missions in China, Central America, and India.

SISTERS OF THE HOLY FAMILY

Holy Family Convent, 717 Orleans St., New Orleans 16, La.
 Founded in the United States in 1842, these Sisters conduct 31 grammar schools, 8 high schools, 1 academy, 2 orphanages, and 1 home for the aged in Louisiana, Texas, Oklahoma, and Florida, and in British Honduras.

SISTERS OF THE HOLY FAMILY OF NAZARETH

Provincial House, River Road, Box 22, Des Plaines, Ill.
 Provincial House, Grant and Frankfort, Torresdale, Philadelphia, Pa.
 Provincial House, R.F.D. 7, Box 6, Bellevue Road, Bellevue Branch, Pittsburgh, Pa.

Founded in Italy in 1875, these Sisters conduct 3 academies, 9 high schools, 83 grammar schools, 11 hospitals, 1 nurses' Training School, 4 orphanages, 3 Junior high schools, 1 Normal High School and 1 Rest Home, throughout the United States.

SISTERS OF ST. MARY

St. Mary's Infirmary, 1536 Papin St., St. Louis 3, Mo.
 Founded in the United States in 1872, these Sisters conduct 12 hospitals, 4 nurses' training schools, and 1 rest home in Missouri, Wisconsin, Illinois, and South Carolina.

SISTERS OF SOCIAL SERVICE

Novitiate, 1120 Westchester Place, Los Angeles, Calif.
 Founded in Hungary in 1908, these Sisters conduct 6 social service centers, 3 residences for working girls, 1 home for dependent girls, 1 day nursery and 1 retreat house in California and Missouri, and in Canada.

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Help the cause of His Church by joining the
ONCE-A-MONTH CLUB

Give a regular voluntary donation every month of the year for the upkeep of the Seminary which is preparing Negro youths for God's Priesthood. Such continuous aid does much for the progress of God's work on earth.

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 St. Augustine's Seminary
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(We gratefully acknowledge all contributions to this Burse, and sincerely thank the generous donors.)	
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St. Elizabeth	533.00
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OF THE SOCIETY OF THE DIVINE WORD

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- If you have at least an average education
- If you have good health
- If, out of love for God, you desire to consecrate your life to Him as a Religious — THEN

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- to realize your obligations as a Catholic gentleman,
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- to set matters right between you and your Creator,
- to get a tight grip on the things that make life really worthwhile.

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I wish to make one of the week-end retreats for men which open on Friday at 7:30 p.m., and close on Sunday at 4:00 p.m. (Kindly check the retreat you wish to attend.)

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July 8-10

☐ Second Retreat
July 22-24

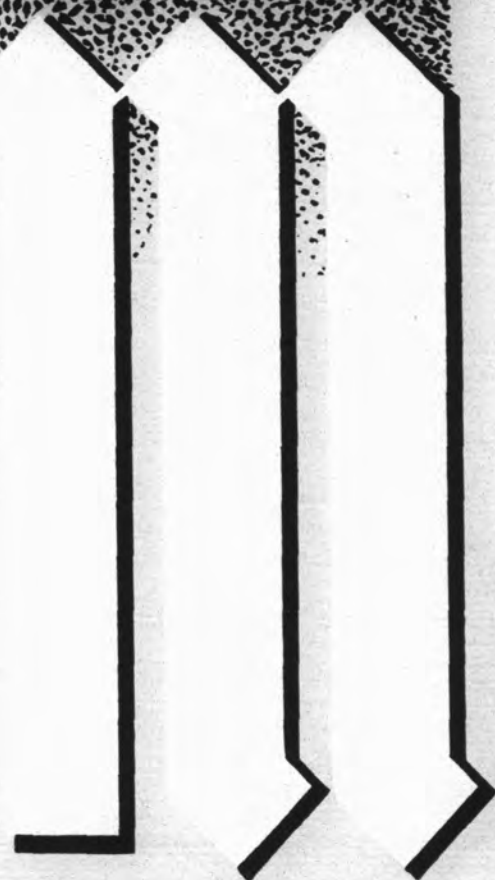
☐ Third Retreat
July 29-31

Name:

Address:

City State

St. Augustine's



ESSENGER

Vol. XXVII

No. 7

SEPTEMBER, 1949



"HAIL, HAIL, THE GANG'S ALL HERE!"

(See page 155)

**YOU DON'T NEED TO KNOW HIGHER MATHEMATICS
TO FIGURE OUT THAT THROUGH OUR**



ANNUITY PLAN

YOU CAN HELP US —
YOU CAN HELP YOURSELF —
YOU CAN HELP THE NEGRO MISSION
CAUSE —

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Annuity Plan
Society of the Divine Word
Bay Saint Louis, Miss.

**INVEST-igate our free booklet:
"HOW TO INVEST"**

Contents of This Issue

Editorials — <i>Arthur C. Winters, S.V.D.</i>	145
Greetings from the Gold Coast — <i>Joseph des Bordes</i>	147
Speaking of a Native Clergy	148
The Retreat — A Spiritual Treat — <i>Arthur C. Winters, S.V.D.</i>	150
The Words of a Great Lady — <i>Titus Cranny, S.A.</i>	152
Mystical Rose — <i>Connell J. Maguire</i>	153
Novena of Confidence to the Sacred Heart	153
First Negro Magdalen in Michigan	154
Our Cover	155
News Broadcast	156
What's Happening Here — <i>Frank J. Ford</i>	158
More Catholic Institutions	159
Quote and Unquote	160
September Saints	161
With Our SVD Fathers on the Colored Missions	162
Bright Spots in the News	164
Children's Corner	166
Remember Our Friends	168

THIS IS NOT NOVEMBER —

But you can still remember and help your
beloved dead by enrolling them in the

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PERPETUAL MEMBERSHIP for one—\$10.00

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Bay Saint Louis, Miss.

ST. AUGUSTINE'S MESSENGER

"THE MAGAZINE WITH A MESSAGE"
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- Learn what the Catholic Church
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PUBLISHED
TO MAKE THE
WORK OF THE
CATHOLIC
CHURCH
AMONG
NEGROES
BETTER
KNOWN

● *St. Augustine's* ● **MESSENGER**

"The Magazine with a Message"

TO AID THE
Cause for which
S.V.D.
MISSIONARIES
ARE WORKING —
MORE
NEGRO PRIESTS
AND
RELIGIOUS

A Catholic magazine, published monthly, except July and August, at Techny, Ill., by St. Augustine's Seminary, Bay Saint Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: **Rev. Clarence J. Howard, S.V.D.**

*Associate Ed.: **Rev. Arthur Winters, S.V.D.**

Editorial Office: St. Augustine's Seminary, Bay Saint Louis, Mississippi

Volume XXVII

SEPTEMBER, 1949

Number 7

Editorials

In Praise of the Church

The steady progress of the Catholic Church in the fight against prejudice and discrimination has led many Negroes to look with respect upon this venerable organization. Both North and South, Catholic priests and laymen, white and colored, are in the foreground of the battle to obtain first-class citizenship for the minorities, in order that they may attain to full participation in the American way of life. They have struck blows against inferior facilities, against segregation, against denial of civil rights to the Negro. They have fought for a permanent F.E.P.C., equality in teachers' salaries and non-segregated unions. This Catholic position on interracial matters caused a prominent Louisiana weekly to declare editorially last year: "One of the most gratifying efforts in the field of interracial good will is that of the Catholic Church in the United States. Even though most religious segments have resolved to meet the evils of discrimination and race hatred head-

on, few will deny that members of the Catholic Faith have made more significant advancements in more areas than any other." Dr. E. Franklin Frazier of Howard University, in his book "The Negro in the United States" declares that the efforts of the Catholic Church have won it the increasing friendship and interest of the Negro during the past few decades.

This increased respect was mentioned in a sermon preached by Most Rev. Richard O. Gerow, D.D., Bishop of Natchez, Miss., at the recent convention of the Catholic Committee of the South. His Excellency said, among other things: "Of particular note is the great progress that has been made in the work of the Church amongst the Negroes of the South. Today more than in the past, the Church has had opportunities of supplying priests and means of building churches and schools and institutions in their midst. And today more and more the Negro is beginning to recognize

ST. AUGUSTINE'S MESSENGER

the Catholic Church as his true and influential friend."

Yes, the Catholic Church is going ahead. And each individual member of this Church should not neglect to do his share to bring about her complete triumph in the inter-racial field.

Still to be Done

Some time ago, a committee of Catholic educators in Washington urged that discrimination in all Catholic colleges be outlawed. The record of the non-Southern colleges and institutions that admit Catholic students of all races is a good one. But Southern Catholic colleges, for various reasons, are still holdouts. And this, in spite of the fact that Negroes have been admitted to secular institutions in Arkansas, Kentucky, Maryland, Oklahoma, Virginia and West Virginia. A battle in the civil courts brought most of this about. Catholic institutions should be able to do for the love of God and neighbor for their own co-religionists what Americans are forced by law to do for their fellow citizens.

Throwing Bouquets

This month we offer big bouquets of praise and congratulation:

To the National Federation of Catholic College Students for condemning discrimination against the Negro in any form whatsoever, and for striking a blow at the myth of innate racial inferiority.

To the Catholic Home Mission Guild of Austin, Tex., and the associated organizations, for their efforts in behalf of the new Holy Cross Hospital, which is planned to

serve Central Texas Negroes.

To the City Council of Santa Fe, New Mexico, for revoking the license of a photographer who practiced discrimination.

To the late Governor Beauford Jester of Texas, who signed into law an anti-lynch bill that provides punishment for those participating in a lynching.

To the Catholic War Veterans National Auxiliary, for passing a resolution at their first annual convention condemning "the inhuman practice of race segregation."

To Rev. Charles Carow of Brooklyn, for his game but losing battle to have Negro bowlers admitted to the ranks of the American Bowling Congress.

To the group of Birmingham citizens, who pledged themselves to shoulder the responsibility of financing the proposed Holy Family Hospital for Negroes at Ensley, Alabama.

Five for the Year

In the Archdiocese of Chicago, the Rev. Rollins Edward Lambert was raised to the sacred priesthood at St. Mary of the Lake Seminary by His Eminence, Samuel Cardinal Stritch. Father Lambert, a convert to Catholicism, is the first member of the Negro race to be ordained at the Archdiocesan seminary and is the only member of his family to embrace the Catholic Faith. He is a member of the secular clergy, and has been assigned to St. Malachy's Church in Chicago.

The first Negro priest ordained for the diocese of Brooklyn is Rev. William J. Rodgers.

(Continued on page 163)



MR. JOSEPH DES BORDES

To you, the people of the United States of America, I bring hearty greeting from the Gold Coast, West Africa. It is also my singular privilege to have the opportunity to express to you the sincere gratitude of my people for all your Christian efforts to help establish the Catholic Religion in our beloved land on the gold shores. Your prayers and sacrifices together with your financial assistance are all yielding wonderful fruits in that little corner of the Lord's vineyard. It is less than a decade now since your missionaries under the exemplary leadership of His Excellency, Bishop Adolph A. Noser, S.V. D., took over the Vicariate of Accra but in spite of the insufficient personnel, linguistics, and other difficulties peculiar to mission work, they have set unprecedented pace in missionary activities, to the admiration of all.

These results have been achieved by your generous cooperation with the missionaries and they are tokens of the selfless devotion and self-sacrificing spirit of these wonderful missionaries. We are fortunate to have them in our midst. I assure you of our gratitude and appreciation for this Christian service which aims at uplifting us from the slav-

Greetings from the Gold Coast

JOSEPH DES BORDES

- African Layman
- Anxious to Learn *

ery of the soul and regenerating us through Holy Baptism into the true liberty of the children of God.

To help the Gold Coast Catholics take an active share in the work of evangelization and thus supplement the efforts of our missionaries, His Excellency deemed it fit that I should journey to your great country to study your system of organization in the various parishes. I was able to visit several parishes in different States, to observe their societies, sodalities, clubs and other

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*Mr. Joseph des Bordes, a Catholic layman of the Gold Coast, West Africa, is the general secretary of the Catholic Action groups in the Vicariate of Accra. He was sent to the United States by Most Rev. Adolph Noser, S.V. D., Bishop of Accra, to study and observe our parish societies at work. On his return to Africa, he will try to better coordinate the efforts of Gold Coast Catholic Actionists.



At the railroad station with two Catholic laymen, Mr. Henry (Left) and Mr. Murowski (center)

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At the railroad station with two Catholic laymen, Mr. Henry (Left) and Mr. Murowski (center)

SPEAKING OF A NATIVE CLERGY

It is well that from time to time the official teaching of the Catholic Church on the training of native priests be brought before our Catholic people, and even to the attention of interested non-Catholics; and this holds true especially for our colored fellow citizens, Catholic or not, who, because of the peculiar racial set-up and certain sad experiences, might be inclined to lose sight of the *official* attitude of the Church of Christ.

The selection of priests from among the very people to whom the Church is ministering is a practice that dates back to Apostolic times.

AFRICA (below)

His Excellency, Most Rev. Joseph Kiwanuka,
Bishop of Masaka, Uganda



HAITI

Rev. Mr. Carl Sansaricq, theological student
of Notre Dame Seminary, Port-au-Prince

Thus we find St. Paul writing to Titus, Bishop of Crete: "For this reason I left thee in Crete, that thou shouldst set right anything that is defective and shouldst appoint presbyters in every city, as I myself directed thee to do."

Pope St. Clement, a disciple of the Apostles and third successor of St. Peter in the See of Rome, writes to the Corinthians: "While they (the Apostles) preached through the countries and cities, they constituted their first fruits — after testing them in the spirit — bishops and deacons for those who were to believe."

In our own twentieth century, the successors of St. Peter have been no less zealous in living up to the ancient Apostolic traditions. Pope Benedict XV declared: "The native priest, linked to his compatriots by the bonds of origin, character, feelings and inclinations, possesses extraordinary facilities for introducing the Faith into their minds, and is





BRAZIL

The Most Rev. Silverio Gomes Pimenta, first Archbishop of Marianna (1840-1922). He ruled the See of Marianna for 26 years. Archbishop Pimenta was conspicuous for his learning and sanctity

endowed with power of persuasion far superior to that of any other man" (Apostolic Letter, *Maximum Illud*, Nov. 30, 1919).

The "Pope of the Missions" — Pius XI — exploded an old fable when he wrote: "Anyone who looks upon these natives as members of an inferior race or as men of low mentality makes a grievous mistake. Experience over a long period of time has proven that the inhabitants of these remote regions of the East and of the South frequently are not inferior to us at all, and are capable of holding their own with us, even in mental ability. . . . We Ourselves can testify to these facts since We have here under Our very eyes the example of certain native students attending the colleges of Rome who

not only are equal to the other students in ability and in the results they obtain in their studies, but frequently even surpass them" (Encyclical, *Rerum Ecclesiae*, Feb. 28, 1926).

It is certainly true that Benedict XV and Pius XI wrote these two Papal documents having principally in mind mission countries that have not their own native hierarchy. Yet, Pope Pius XI did not hesitate to apply these same principles to the work of the Church among the colored people of the United States. On the occasion of the opening of St. Augustine's Seminary, Bay St. Louis, Mississippi, for the education of Negro priests, this same Pontiff wrote as follows to the Superior General of the Society of the Divine Word: "If, therefore we wish to accomplish some useful and solid work in this field, it is indispensable that priests of the same race shall make it their life-task to lead these

(Continued on page 164)



UNITED STATES

Rev. Curtis Washington, S.V.D., an American Negro Priest

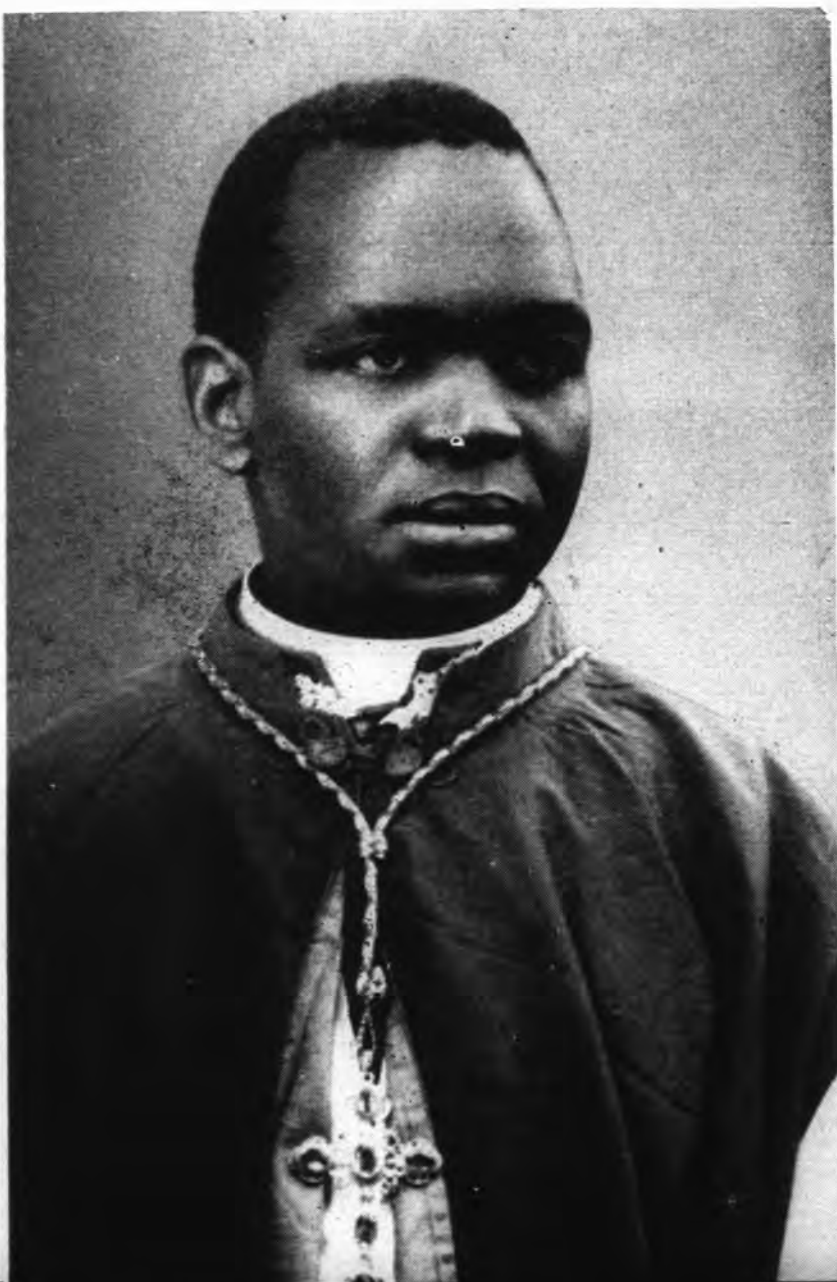
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UNITED STATES

Rev. Curtis Washington, S.V.D., an American Negro Priest



Rev. John W. Bowman, S.V. D. (center), at a one-day closed retreat given to the Holy Name Society, Our Lady of Perpetual Help Church, Washington, D.C. Rev. Patrick L. Bradley, S.S.J., pastor, is on the right. On the left is his assistant, Rev. John Dunn, S.S.J.

THE RETREAT -- A SPIRITUAL TREAT

ARTHUR C. WINTERS, S.V. D.

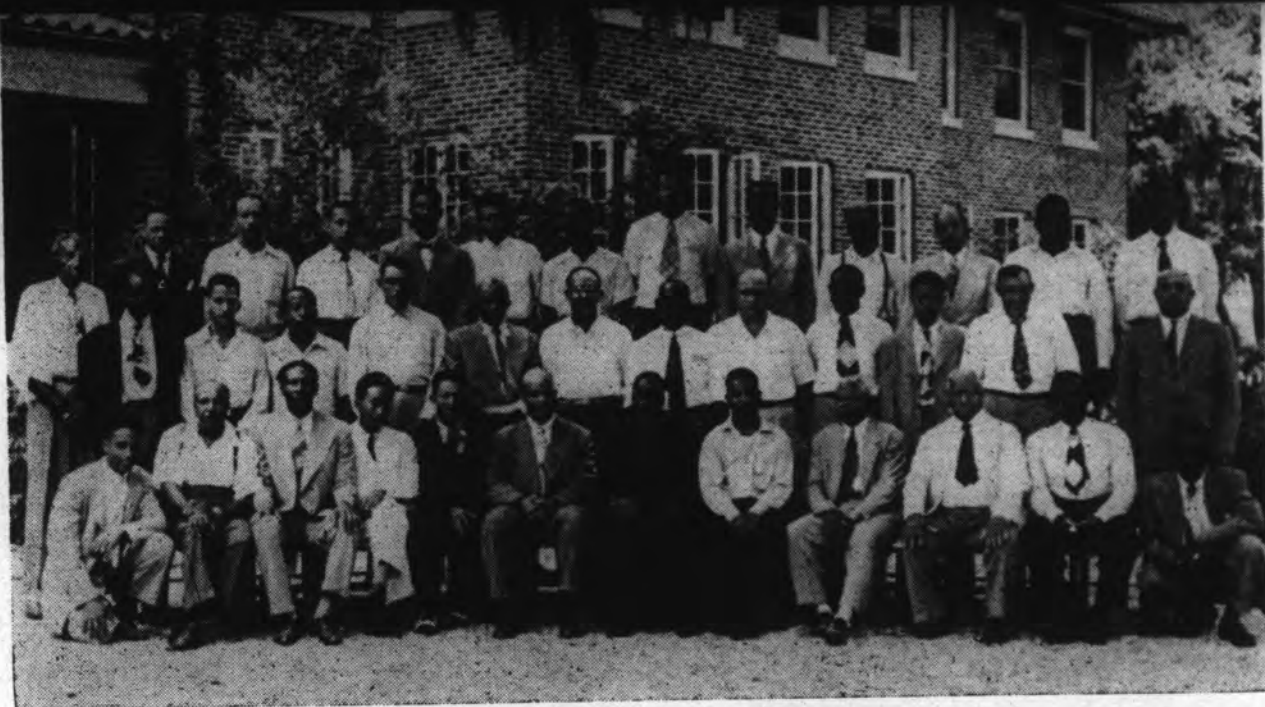
Summertime is retreat time. It has become the practice of many energetic laymen and laywomen to choose a summer week end for the purpose of soul-refreshment and spiritual check-up. They step forth from the routine of their daily life and drench themselves in the fundamentals of Christian life. They put aside the tools with which they fashion their living and strengthen themselves with the armor of Christ, with prayer, the Sacraments and the virtues. And they go back into the world anxious to bring their religion practicably into their lives, and to fight as soldiers of Christ for the salvation and spiritual well-being of their fellowmen.

Those retreats open to all races

are an especial means of teaching to lay people the unity and dignity and worth of the human family. They instill the consciousness that man is made to God's image; that all are related to and in Christ, and therefore all are equal in the sight of God, their common Father.

This year, 1949, is the fifth year of consecutive summertime spiritual exercises at St. Augustine's Seminary. Three week-end retreats took place during the month of July. The conferences were delivered by Rev. Arthur C. Winters, S.V. D., Acting-Editor of ST. AUGUSTINE'S MESSENGER.

Interracial retreats were held at different places throughout the country this year. One institution, the Little Flower Retreat House,



INTERRACIAL RETREAT GROUP at Gethsemane Retreat House, Kansas City, Mo. The retreat was sponsored by men of the Holy Name Society. The Retreat-Master was the Rev. Arthur Tonne, O.F.M. (center)

in St. Louis, welcomed Catholic young ladies for a week-end retreat.

Sixty-seven Chicago women held an interracial retreat at the Chicago Cenacle under the auspices of the Teresa Higginson Guild. Their exercises last June marked their ninth consecutive year of meeting. Of the 67 women, 56 were colored and represented 12 parishes in Illinois and one in Georgia. Two non-Catholics also attended. So numerous has the attendance been

at these Guild-arranged exercises, that the officers are planning on two retreats next year, the tenth anniversary.

The whole retreat movement is good. It is a fountain of sanctification both for those who attend and for those with whom they later associate. Its fruit is something that no one can see or measure, but it is there if the happy voices and serene countenances of the retreatants are any indication.



John Ratterman
Rev. Arthur C. Winters, S.V.D., and the group of laymen who attended the first of three closed retreats held at St. Augustine's Seminary last July



Rev. John W. Bowman, S.V. D. (center), at a one-day closed retreat given to the Holy Name Society, Our Lady of Perpetual Help Church, Washington, D.C. Rev. Patrick L. Bradley, S.S.J., pastor, is on the right. On the left is his assistant, Rev. John Dunn, S.S.J.

THE RETREAT -- A SPIRITUAL TREAT

ARTHUR C. WINTERS, S.V. D.

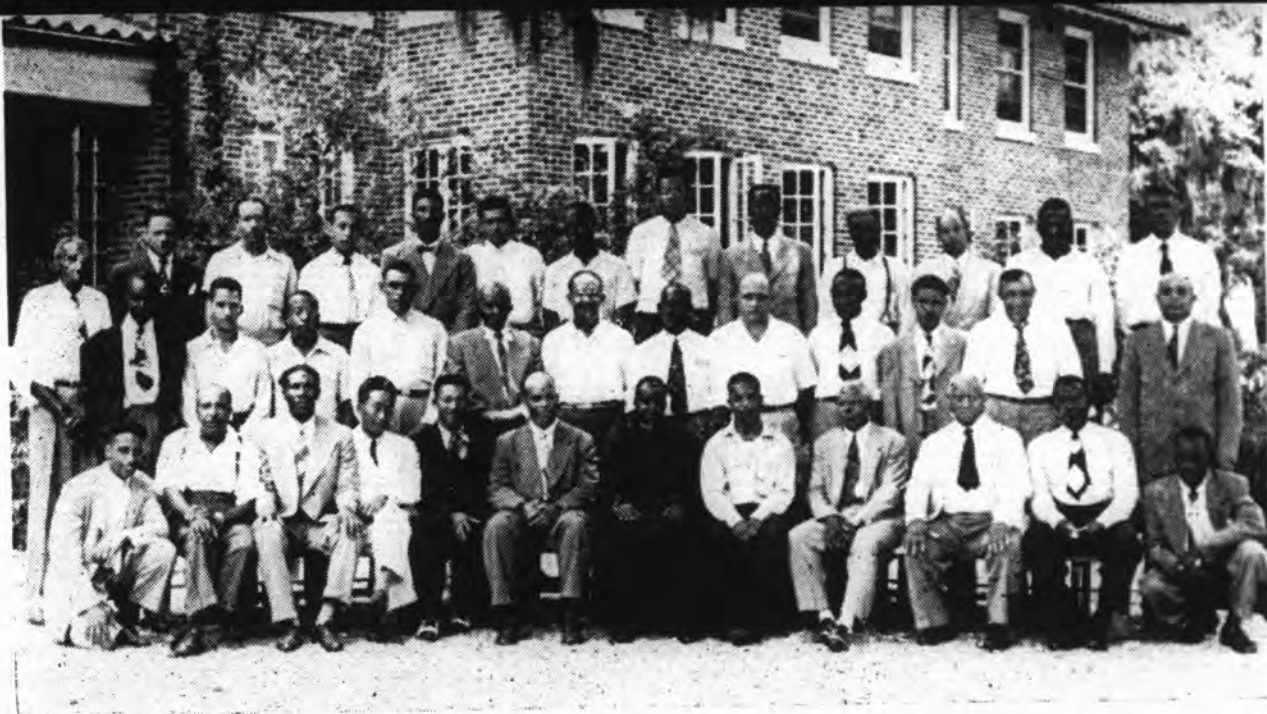
Summertime is retreat time. It has become the practice of many energetic laymen and laywomen to choose a summer week end for the purpose of soul-refreshment and spiritual check-up. They step forth from the routine of their daily life and drench themselves in the fundamentals of Christian life. They put aside the tools with which they fashion their living and strengthen themselves with the armor of Christ, with prayer, the Sacraments and the virtues. And they go back into the world anxious to bring their religion practicably into their lives, and to fight as soldiers of Christ for the salvation and spiritual well-being of their fellowmen.

Those retreats open to all races

are an especial means of teaching to lay people the unity and dignity and worth of the human family. They instill the consciousness that man is made to God's image; that all are related to and in Christ, and therefore all are equal in the sight of God, their common Father.

This year, 1949, is the fifth year of consecutive summertime spiritual exercises at St. Augustine's Seminary. Three week-end retreats took place during the month of July. The conferences were delivered by Rev. Arthur C. Winters, S.V. D., Acting-Editor of ST. AUGUSTINE'S MESSENGER.

Interracial retreats were held at different places throughout the country this year. One institution, the Little Flower Retreat House,



INTERRACIAL RETREAT GROUP at Gethsemane Retreat House, Kansas City, Mo. The retreat was sponsored by men of the Holy Name Society. The Retreat-Master was the Rev. Arthur Tonne, O.F.M. (center)

in St. Louis, welcomed Catholic young ladies for a week-end retreat.

Sixty-seven Chicago women held an interracial retreat at the Chicago Cenacle under the auspices of the Teresa Higginson Guild. Their exercises last June marked their ninth consecutive year of meeting. Of the 67 women, 56 were colored and represented 12 parishes in Illinois and one in Georgia. Two non-Catholics also attended. So numerous has the attendance been

at these Guild-arranged exercises, that the officers are planning on two retreats next year, the tenth anniversary.

The whole retreat movement is good. It is a fountain of sanctification both for those who attend and for those with whom they later associate. Its fruit is something that no one can see or measure, but it is there if the happy voices and serene countenances of the retreatants are any indication.



Rev. Arthur C. Winters, S.V.D., and the group of laymen who attended the first of three closed retreats held at St. Augustine's Seminary last July

THE WORDS OF A GREAT LADY

TITUS CRANNY, S.A.



MRS. CLARE BOOTHE LUCE

"Unless you have seen Christ in the face of your colored neighbor, you have never seen Christ and you may never see Him." In these words the famous convert to the Faith, Mrs. Clare Boothe Luce, sums up the Christian attitude toward the problem of racial prejudice. This was the gist of her talk at Howard University under the auspices of the Newman Club last March 18.

It was grand to hear Mrs. Luce stress and repeat the importance of Christian principles in dealing with the Negro problem. She stated that the problem is impossible of solution apart from Christ and His teachings. "The colored problem in

- Teachings of Christ Give
- Solution of Race Problem

the United States can be solved in only one way: In the terms of Christ. There is no other solution for men of good will. If you try to do it on any other basis, men will argue you down, they will rationalize on every other reason, but they cannot turn this aside."

Mrs. Luce related some of her experiences at the horrible camp of Buchenwald shortly after the war and then went on to show that "the contempt, segregation, and discrimination by the Buchenwalds of America have tended to brutalize and keep down the Negro" and it is "because of original sin that men tend to brutality, to exploit their fellows. I never see a picture of the burning crosses of the Ku Klux Klan that I do not think that they not only wish to crucify Christ again, but they want to burn Him also."

The famous lady quoted the words of Washington that "religion and morality" are the "pillars of our democracy" and added that "when Christianity dies in the United States, as it is dying, democracy goes out and tyranny comes in. We all need to be real apostles filled with fire and fervor and zeal, not the bitter zeal of the Communist or reformer, but the loving zeal of Christianity." She concluded her talk by saying that the answer to the Negro problem would be found "at the foot of the Cross."

Mrs. Luce was introduced to the audience by Dr. Mordecai Johnson,

ST. AUGUSTINE'S MESSENGER

President of Howard University, and the expression of gratitude for her coming and for her inspiring words was given by Father Titus Cranny, S.A., Chaplain of the Catholic Students at the institution. It was an inspiration and a joy to hear Mrs. Luce enunciate the teachings of Our Lord, reminding her listeners that even though there are difficulties in the question, there is the constant teaching of the Savior:

"Whatsoever you do unto one of these my least brethren, you do unto Me."

It was a great happiness to listen to this lady. It was a consolation for all engaged in or interested in Negro work, knowing that here is a person of influence who puts principles into practice and tries to break down the walls of prejudice and discrimination which prevent people from living as free men.



Mystical Rose

CONNELL J. MAGUIRE

The breadth of words does not contain
The heights of joy or depths of pain.
Times are when a soul-erected tower
Is etched by a symbol like a flower.

So by the rose sweetly is said
What we could dream at best.
Is not the rose's lovely head
Virgin Mother most expressed?

Of course, fair Queen, your children know
You are not fully praised where roses grow;
And though they say much more than we
of you,
The poor red roses stammer, too.

NOVENA OF CONFIDENCE TO THE SACRED HEART

O Lord, Jesus Christ, to Your Most Sacred Heart I confide this intention (*Here mention your request*). Only look upon me, then do what Your Heart inspires. Let Your Sacred Heart decide. I count on It. I trust in It. I throw myself on Its mercy. Lord Jesus! You will not fail me.

Sacred Heart of Jesus, I trust in Thee.

Sacred Heart of Jesus, I believe in Thy love for me.

Sacred Heart of Jesus, Thy Kingdom Come.

O Sacred Heart of Jesus, I have asked for many favors, but I earnestly implore this one. Take it, place it in Thy Sacred Heart. When the Eternal Father sees it covered with Thy Precious Blood, He will not refuse it. It will be no longer my prayer but Thine, O Jesus. O Sacred Heart of Jesus, I place my trust in Thee. Let me never be confounded. Amen.

(Copies of this prayer may be obtained free of charge from The Sacred Heart Shrine, Felician Sisters Convent, 3800 Peterson Ave., Chicago 45, Ill.)

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**SISTER MAGDALEN OF BLESSED
MARTIN DE PORRES**

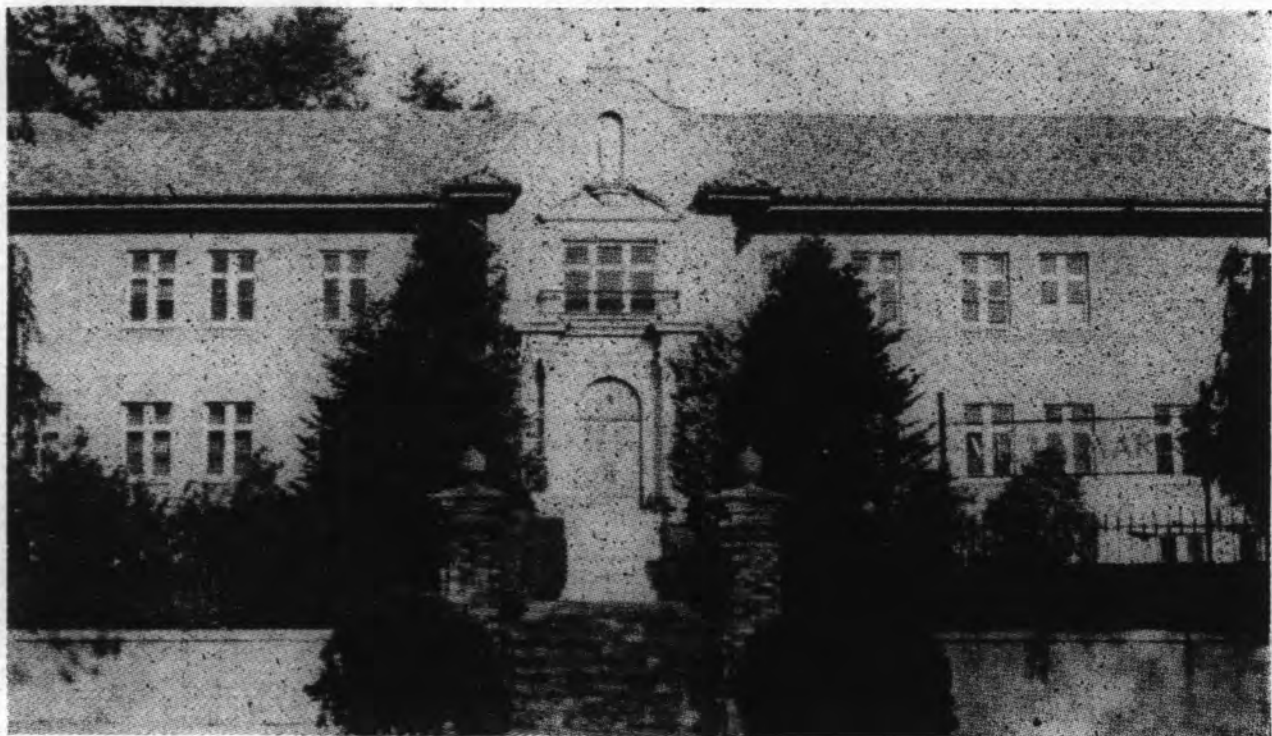
FIRST NEGRO MAGDALEN IN MICHIGAN

- Community of Penitents
- Appeals to Colored Candidate

A little over a year ago, a young woman knelt in the Villa Maria Chapel in Grand Rapids, Michigan. Her calm joyous face imaged the interior peace and happiness she felt as she took the garb of the Magdalen Sisters. Along with the heavy brown habit, along with the scapular, the white veil of a novice, the rosary and the mantle, the young woman received a new name, and is known as Sister Magdalen of Blessed Martin de Porres. She hereby became the first Negro Sister received into a Catholic religious community in the State of Michigan.

Sister Magdalen of Blessed Mar-

VILLA MARIA, House of the Sisters of the Good Shepherd, who supervise the Magdalen Sisters



ST. AUGUSTINE'S MESSENGER



The novice, Sister Magdalen of Blessed Martin de Porres, with two of her fellow Sisters

tin de Porres is a convert to Catholicism. As a child in the deep South, she was attracted to the religious life by the serene faces of Catholic nuns she met. Her desire grew especially after her conversion and last year she applied to the community of Magdalen Sisters and was accepted as a postulant. On entering the novitiate, she received her religious garb and her new name, which places her under the special patronage and protection of Blessed Martin de Porres, O.P., a saintly Negro of Peru, who was a Dominican lay Brother of the sixteenth century.

Sister Magdalen of Blessed Martin de Porres is one of a group of about 20 Magdalens in Villa Maria under the supervision of the Sisters of the Good Shepherd who conduct the institution. Their time is spent in needlework through which they support themselves, making vest-

ments, altar cloths and other liturgical articles.

Approximately nine years lie ahead before this new Magdalen takes her final vows as a member of the community. But she is already a symbol of the universality of the Catholic Church, which is no respecter of race or color, but reaches out to all people, offering them a share in her great spiritual wealth and benefits.

Our Cover

"Hail, Hail, the Gang's all here!" And this "gang" made sweet music together for they are the Glee Club of St. Dominic's School, Columbus, Ohio. These children from many different racial backgrounds were united in efforts to produce pleasing harmony. From all evidence their efforts were successful. The lesson for us: on all levels of Catholic life, the Church can unite her members to produce the pleasing harmony of interracial justice and association if we but put into practice her saving doctrine. For, just as a choir cannot produce harmony unless the members open their mouths and sing, so the Catholic Church cannot have interracial concord unless the members believe in and practice the doctrine that they are all members of one body and of one another!



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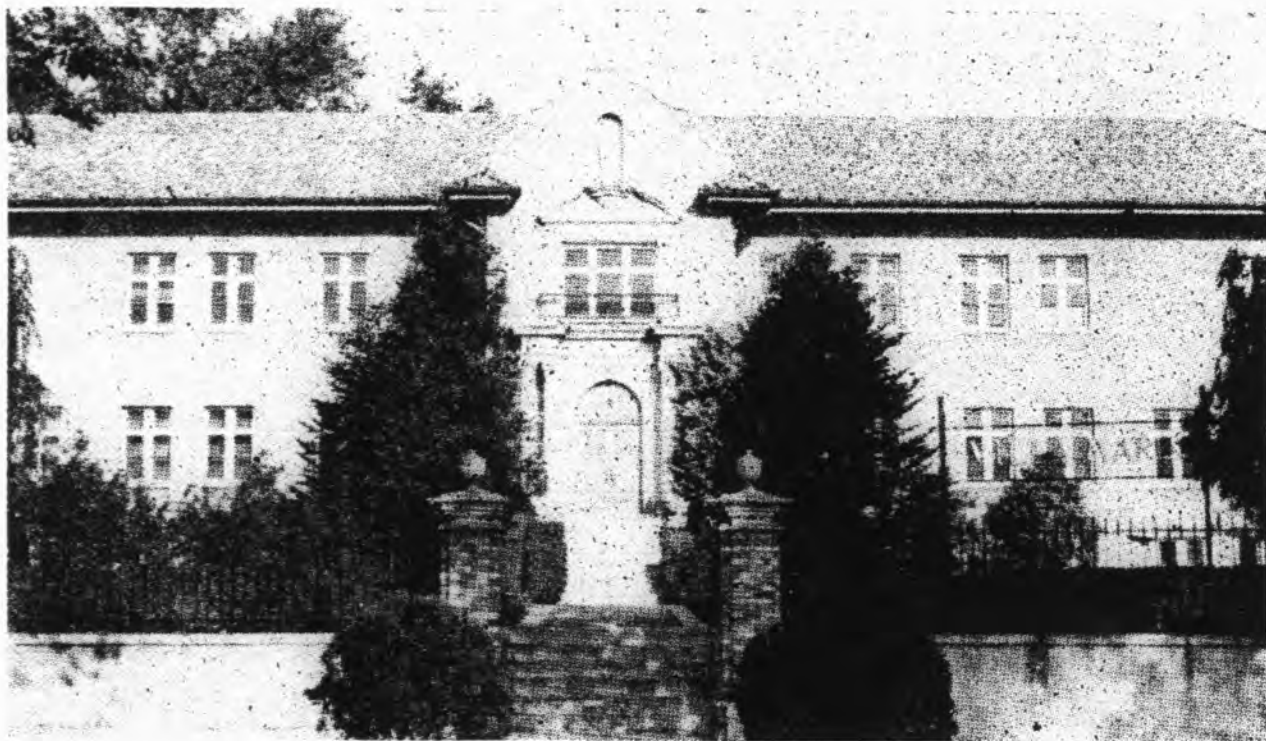
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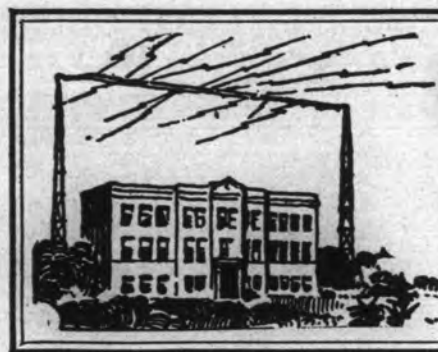
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This gratitude took the form of a testimonial dinner arranged in strict secrecy. It was a total surprise to the energetic priest who had managed the Seminary since June 1943. Yet it was with evident appreciation that he welcomed the representative group of eleven men who had traveled approximately 60 miles for the occasion. They came from over six parishes in New Orleans. During the dinner, Rev. Clarence J. Howard, S.V.D., the Assistant Rector, joined the group, enlivening the conversation with his pungent wit. Toward the close of the little celebration, several after-dinner speakers, led by Mr. Joseph F. Graves, put into words the gratitude they felt with-



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S BROADCAST

Seminary Saint Louis, Mississippi
by the Society of the Divine Word
training aspirants to the
Priesthood Brotherhood



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The Very Rev. Joseph Busch left us in mid-July for his new position as Rector of St. Francis Xavier Mission House, Island Creek, Mass. He had been head of St. Augustine's Seminary for six years. He departed with the kindest wishes of the entire community.

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Vacation Visitors

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Rev. Clement Meyer, S.V. D., also showed up for a brief two weeks, taking time off from his arduous duties as Assistant Pastor in St. Martinville, La., where he has charge of the little mission church in St. John, La.

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(Continued on page 159)

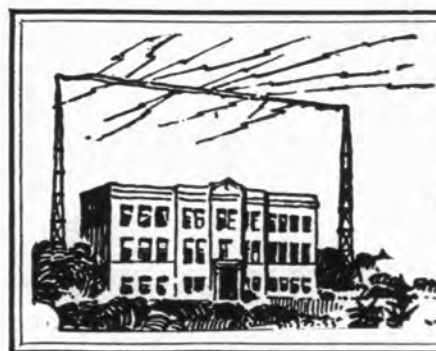


INTELLECTUAL LOOKING GROUP, EH WHAT? They are our last June's graduates, who, this September, continue their studies toward the holy priesthood. Left to right: Thomas Hadden of Raleigh, N.C., Charles Brisco of Opelousas, La., Roland Clarke of Washington, D.C., James Lastrapes of Grand Coteau, La., and Nolton Thomas of Lake Charles, La.

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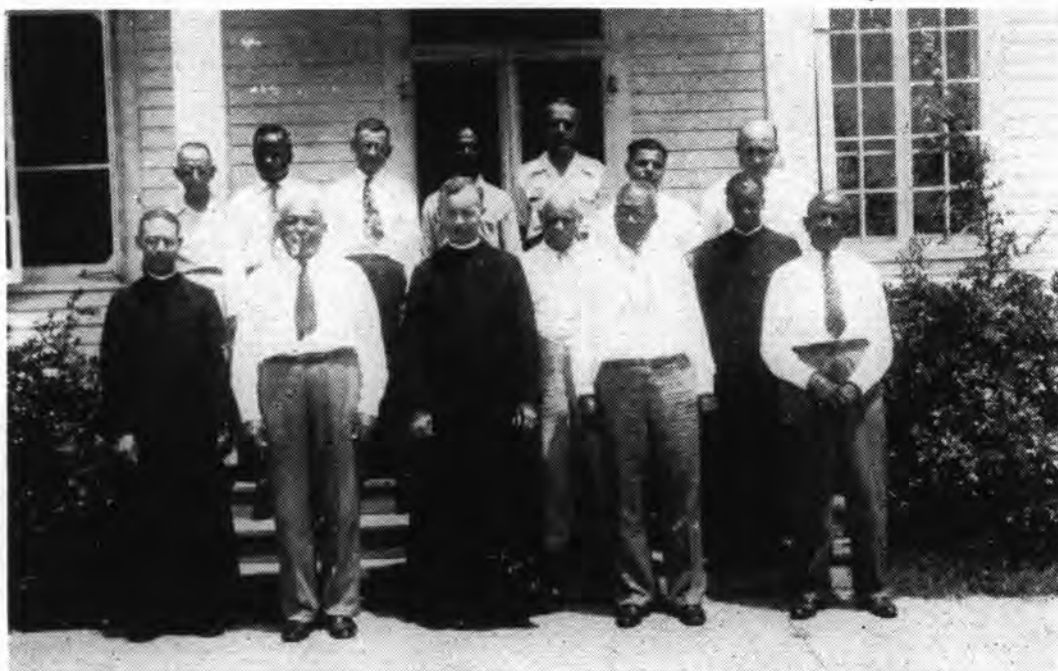
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WHAT'S HAPPENING HERE

FRANK J. FORD

Steady Progress

A dispatch from a Religious News Service correspondent in Addis Ababa, asserts that "The Catholic Church — which has had connections with Ethiopia since Portuguese missionaries visited the country in the 16th century — continues to carry on active and unhampered work here. At the turn of the century, when Ethiopia did not have one school of its own, Catholic Church missions were one of the leading educational forces in the country. At present, there are 46 Catholic churches in Ethiopia, with a membership of 30,000. And, in conjunction with church activity," states the RNS report, "there is a large amount of social welfare and educational work carried on by Catholic missions and congregations in various parts of Ethiopia. Catholics conduct a large leprosarium on the outskirts of the city of Harar, with a Catholic doctor in charge. One congregation of the Sisters of Charity conducts a nursery, dispensary and primary school for girls in Addis Ababa, and the Vincentian Order conducts a boy's school in the same city. At Lekempti, 150 miles west of Addis Ababa, a congregation of native Sisters conducts a motherhouse for training native Sisters who, upon completion of their training, are sent to serve Catholic congregations in other parts of the country. Concrete evidence of the good relations between the Ethiopian government and the Catholic Church" the correspondent points out, "may be seen in the fact that the country's largest government-operated public school is *directed and staffed wholly by Canadian Jesuits and Catholic laymen*, and Ethiopian Catholics also hold responsible positions in the government service."

Unique Mission Project

Lovanium University for Negroes of the Belgian Congo, has now received formal recognition of the Belgian government at Brussels. "Lovanium," says the National Catholic Welfare

Conference, "is the tangible result of a 20-year dream, when a group of physicians of Louvain, for five centuries a Catholic center of education in Belgium, founded a hospital at Kisantu and shortly after added a school of medicine. Later, another group of professors founded an agriculture school. In 1946, schools of science and commerce were added to these institutions, all of which have been united to form the new university."

No Color Line

Two Negro and two White members of the Benedictine Order from St. John's Abbey in Minnesota, have begun at the little Mission of St. Denis, Kentucky, the foundation of the first interracial monastery initiated by the Order in the United States. The interracial monastery is being established as a practical example of Negro-white co-operation and good will. "In view of the situation in the United States," declares Abbot Alcuin Deutsch, of St. John's, "the foundation in Kentucky is intended not only as a means to bring the teaching of the Church to the Negroes, but also as means of establishing cordial relations between the races in the spirit of the Gospel."

At Long Last

Under a new policy, submitted to and approved by Defense Secretary Johnson, the Navy Department proposes that "All personnel will be enlisted or appointed, trained, advanced or promoted, assigned to duty and administered in all respects without regard to race, religion, color, or national origin." Previously, Mr. Johnson had given his approval to plans by the air force "to distribute Negroes throughout the service."

Action by these two branches of the armed forces resulted from a direct ultimatum by Mr. Johnson "to do away with discrimination."

(Continued on page 168)

MORE CATHOLIC INSTITUTIONS

SUPPLEMENT TO A SUPPLEMENT

The names of the following institutions reached us too late to be included in our June-July Educational Supplement. We here-with publish them, since we wish to keep our listing of schools as up-to-date as possible. Readers are encouraged to copy these names and add them to the lists in the 1949 June-July issue of ST. AUGUSTINE'S MESSENGER.

The Following Schools are open to Qualified Negro Students

COLLEGES

- College of Notre Dame (Women) — Belmont, Calif. Conducted by the Sisters of Notre Dame of Namur.
- Mount Saint Mary's College — Emmitsburg, Md. Conducted by diocesan Priests.
- Newton College of the Sacred Heart (Women) — Newton 58, Mass. Conducted by the Religious of the Sacred Heart.
- Rosemont College (Women) — Rosemont, Pa. Conducted by the Sisters of the Holy Child of Jesus.

SCHOOLS OF NURSING

- Good Samaritan Training School for Nurses, 1807 W. Sycamore Street, Kokomo, Ind. Conducted by the Sisters of St. Joseph.
- (A correction) St. John's Hickey Memorial Hospital Training School, Nineteenth St., Anderson, Ind. Conducted by the Sisters of the Holy Cross.

SEMINARIES

- Atonement Friars: St. Joseph's Friary, Saranac Lake, N.Y.
- Benedictine Fathers: Holy Cross Abbey, Canon City, Colo.
- Jesuit Fathers: Jesuit Novitiate, Shadowbrook, Lenox, Mass.
- Jesuit Novitiate, Box 127, Sheridan, Ore.
- Milford Novitiate, Milford, Ohio.
- Novitiate of St. Andrew-on-Hudson, Poughkeepsie, N.Y.
- Novitiate of St. Isaac Jogues, Wernersville, Pa.
- Sacred Heart Novitiate, Los Gatos, Calif.
- Secular Clergy: Mundelein Seminary, Mundelein, Ill.
- St. Joseph's Seminary, Dunwoodie, Yonkers, N.Y.

BROTHERS' NOVITIATES

- Brothers of St. John of God: Monastery and Novitiate, Los Angeles, Calif.

SISTERS' COMMUNITIES

- Dominican Sisters: St. Clara Convent, Sinsinawa, Wis.
- Notre Dame Sisters: Convent of the School Sisters of Notre Dame, 1324 N. Milwaukee St., Milwaukee, Wis.
- Sisters-Servants of the Immaculate Heart of Mary: Motherhouse and Novitiate, Elm Street, Monroe, Mich.
- Ursuline Nuns: "Hiddenbrooke" Ursuline Novitiate, Beacon, N.Y. Provincialate, 29 Castle Place, New Rochelle, N.Y.

NEWS BROADCAST

(Continued from page 157)

boys to the Seminary where they had a wonderful day. For many it was their first view of St. Augustine's Seminary. We hope their visit, as well as that of the girls to the Holy Family Convent in New Orleans, will plant the seed of priestly or religious vocations, or bring to light an already budding desire in some of them to follow Christ. Father Strmiska has taken a great interest in vocations and has several boys in the Seminary from his present and former parishes.

Lafayette, too

Rev. William R. Hurney, C.S.Sp., spent a day with the inmates

of the Seminary. Coming from Lafayette, La., where he is an assistant at St. Paul's Church, Father Hurney was accompanied by several parish youngsters. These lads enjoyed their visit and overnight stay, especially the swimming in the cooling waters of the Bay.

Rain

Late June and early July supplied our summer rainy season. Irregular showers marked this period, with stretches of sunshine between. One good effect of the rain was the coolness that usually accompanied it, a real let-up from the oppressive summer heat with which we here at the Seminary are acquainted.



“Quote and Unquote”

- What Others Are Saying Of
- And About the Negro

Misdirection — Harmless and Harmful

“The stage magician shoots his right hand up into the air and snaps his fingers and wiggles them. He looks directly at the uplifted right hand and so does everybody in the audience.

“That is known as misdirection, because it prevents everyone from watching to see what he’s doing with his left hand.

“That is deceit, but there is nothing wrong about it because it is done to amuse.

“When politicians and bosses scream “States Rights!” and “White Supremacy!” that is misdirection, too. It keeps the voters from seeing what is being done by the moneyhand of the big industrialists.

“It is deceit that is done to appropriate natural resources that belong to the nation and to steal wages that should be paid to the workers, white as well as Negro.

“It is a sin of injustice against God’s law of love, an offense against the United States of America.”

*A. J. Jackson in his column,
Catholic Committee of the South*

Church Women of Georgia Speak

“The work of Christians has its roots in spiritual foundations. The sacredness of human personality and justice in human relations are cornerstones of the Judeo-Christian ideal.... This principle of our faith has stood the test of history. The sovereignty of God as the Lord of all life and of all the provinces of life — the economic, the

political, the cultural, as well as the moral and spiritual — assures us of all the resources we need.

“The conscience of Georgia must find its expression through us. We cannot hide behind words alone, for faith without works is dead. Unless the church people of our State take part as citizens in their government, we will awake to find that we have lost our political rights, our human rights, and all the rights to which every person is entitled. It is our Christian duty to work for the rights of all, white and black, men and women, persons of all faiths. Each has equal value under the Constitution, which we love and cherish. Each is a child of God....

“The education which we offer our children is shockingly poor. In some schools of our State, there is only one teacher for eighty pupils, and in many cases for that reason the schools are not accredited. Many school buildings are dilapidated, overcrowded, poorly heated, and poorly equipped. Some classes must operate in double shifts, and school busses often make four or more trips a day. Our teachers’ salaries, low by any standard, cannot compete with the salaries paid by neighboring States.

“Limited as opportunities are for our white children, our Negro children are even more shamefully treated. Their schools are the poorest of the poor. Their teachers have been the most underpaid. We cannot pretend to believe in justice and allow such inequality to continue....”

*Georgia Council of Church Women
(Continued on page 165)*



SEPTEMBER SAINTS

Sept. 2 — St. Stephen

St. Stephen was King of Hungary. He introduced Christianity into his native land. He did all that an Apostle could do for his country. Through his example and influence, he was successful in converting many nobles to the Catholic Faith. He gave Christian legislation to the kingdom. He founded and endowed an episcopal See; built monasteries and established charitable institutions, not only in Hungary but even in Constantinople, Jerusalem, Ravenna and Rome. St. Stephen died on August 15, 1034, but Innocent XI appointed that his feast be kept on September 2, in memory of the victory which the Christian army won over the Turks at Budapest on this day.

Sept. 12 — The Most Holy Name of Mary

This feast was originally instituted by Innocent XI in memory of the great victory won over the Turks before the walls of Vienna, September 13, 1683. The feast was fixed for this date under Pope Pius X. As to the interpretations of the name, Mary, there are many. Nevertheless, whether it means bitterness, the Lady of the sea, or beloved of God, it is still the name of our Mother in heaven. It is the name which was first on the lips of the Divine Child. It is the name after that of Jesus which holds all our hope of salvation. Many Saints, especially

St. Bernard, recognize in the name of Mary the virtues and prerogatives which the Doctors of the Church find in the name of Our Divine Savior, i.e., light, strength, sweetness and protection. In temptation, doubt, trials and difficulties let us not fail to confidently invoke the name of Mary.

Sept. 17 — The Stigmata of St. Francis

In September, 1224, while St. Francis of Assisi was rapt in meditation on Mount Alvernia, Almighty God as a mark of His special favor deigned to impress on his hands, feet and side the likeness of the Sacred Wounds of Christ. Pope Sixtus V ordered this feast to be observed by the whole Church. The feast was suppressed by Clement VIII. It was restored by Paul V, and raised to a rank of a double by Clement XIV. Its observance is a privilege overstepping the ordinary rules of the liturgy, extended in honor of St. Francis. Its observance is a privilege rare and unique. Christ was pleased to imprint upon His new apostle these stigmata as His final seal, changing him to His own image and likeness and uniting him to Himself on the rood of the Cross.

Sept. 20 — St. Eustace and His Companions

These martyrs won their crowns because they gave to Caesar only what

(Continued on page 163)



With our SVD Fathers on the Colored Missions

Pastor Brings Men to Retreat

Rev. Robert O'Leary, pastor of Immaculate Conception Mission, Clarksdale, Miss., dropped in on us and stayed during the first of three laymen's retreats. But the important thing to this news item is that he brought three North Mississippians along with him. One of these had been associated with S.V. D. Fathers back in the time of the first seminary at Greenville, Miss. He is now one of the outstanding Catholic laymen of the little Clarksdale parish. The two other gentlemen were non-Catholic business men of the town. For all it was their first retreat. They enjoyed the spiritual exercises very much and were also pleased to make the acquaintance of Catholic laymen from other regions of the South.

Moving along in Mound Bayou

Progress in Mound Bayou, Miss., our mission "baby" has not been so rapid. But now that the land boundaries have been clearly defined by a surveyor, Father Bowman, the first pastor, will be able to start operations for the establishment of his mission.

Vacation — a Change of Work

All during the past school year, Father William Adams has been supervising the student boys of Holy Rosary Institute and Trade School in Lafayette, and teaching Religion and Latin. So for a vacation, he spent a good part of the summer in Rayne helping out in the parish there. Not bad, eh!

Some Appointments

Because of the demands from all mission fronts, the Southern Province of St. Augustine will not receive any new priests from Techny, Ill., this year.

Our three newly ordained Fathers have been appointed as follows:

Rev. Mark Figaro has been assigned to the Southern Province of the Society. His position in the Province has not yet (at the time of this writing) been assigned.

Rev. Carlos Lewis will go to Rome for further studies, the third alumnus of St. Augustine's to be chosen. Rev. Joseph Bowers, now in Africa, was one. Rev. George Chachere, who died in 1939, was the other. Father Lewis will begin his studies this month.

Rev. Curtis Washington has been assigned to the Society's missions on the Gold Coast, West Africa. He will be the fourth priest from St. Augustine's laboring in this field. The others are Rev. Joseph Bowers, Rev. John Dauphine, and Rev. George Wilson.

Please, remember the new Fathers in your prayers, that the blessing of God will go with them on their first mission appointments.



REV. MARK FIGARO

recently assigned to the Southern Province
of the Society of the Divine Word



"What's that thing he's pointing at me?" wonders this very young lady of St. Rose de Lima parish, Bay Saint Louis Miss.

Rectory Finished

The new rectory, begun some time ago by Rev. Francis Wade, pastor of St. Joseph's Church in Maurice, La., is completed and now occupied. Final touches here and there are being made. Erected with an extra bedroom, the zealous pastor will now be able to accommodate visiting confreres.

Church Going Up

Father Peter Oswald reports that work started lately on the construction of a new church at Pointe-a-la-Hache, La. During the past few years, Father has been saying Holy Mass on Sundays in the court room of the Court House. When the court was in session, a large curtain was drawn across the improvised chapel.

EDITORIALS

(Continued from page 146)

These two bring to five the number of Negroes made priests during 1949. Three were ordained at St. Augustine's Seminary last February, Fathers Figaro, Lewis, and Washington, all members of the Society of the Divine Word.

No Greater Love...

We pay tribute to a champion of the Negro race when we recall Rev. John F. Neifert, S.S.J., late pastor of Holy Redeemer Church, New Orleans, La. His entire priestly career had been spent in the service of the colored. Death came to him from the hand, it is said, of a member of that race to which he had dedicated his life. A striking similarity: Christ, sent to preach to the Jews, struck down and delivered to crucifixion by the Jews; Father Neifert, a member of the Josephite society which devotes itself exclusively to work among the colored, struck down, from appearances, by a Negro mental case. He has truly given even his life to the people he loved and labored for.

SEPTEMBER SAINTS

(Continued from page 161)

was his and refused him anything that belonged to God. Eustace was an officer in the Roman army who lost his position because of his conversion to Christianity. Later, however, he was sought out and placed in command of the Roman troops withstanding an invading enemy. Though victorious, he was put to death on his return from the battle field because he refused to sacrifice to the heathen gods in thanksgiving for his victory. The lesson: we stand firm in giving only to God the homage of adoration. No created thing should so win our heart that we forget Him who created it.



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BRIGHT SPOTS IN THE NEWS

A correction: Miss Jennie Seabrook, the first Negro to enter the novitiate of the Ursuline Sisters, was a student at the College of New Rochelle, not a former student of Xavier University as we announced in our May MESSENGER. Miss Seabrook was in her junior year at the College of New Rochelle, and had been in her sophomore year a member of the Advisory Board, one of the highest honors accorded to the students. She was elected to this position by her fellow classmates.

First Mayor a Negro

Chosen because of his outstanding qualities, the first mayor of Boyssville, Michigan, is a Negro lad, Alex Flennoy of Flint, Mich. He was elected at a meeting of the students council of Boyssville which was recently founded as a home for homeless boys. The popular youth shares in all activities of the little community and is an excellent student.

Democratic Air Force

The new policy that insures equality of treatment and opportunity for all members of the air force of the United States is to become effective by December 31. Announced by Defense Secretary Louis Johnson, this policy provides for the utilization of Negro personnel on the basis of individual capacity rather than by assignment to special type units only.

No Bribes, Please!

A \$10,000 bribe was offered to Dr. W. P. Devane, a candidate for the city council of Fayetteville, N.C. But he rejected the proffered money and placed fourth among 16 candidates for the five council posts.

Oklahoma Opens Up

A bill to permit Negroes — on a segregated basis — to attend the University of Oklahoma at Norman, and Oklahoma A. and M. College at Stillwater was passed by the House of Representatives last May by a vote of 79 to 20. This measure was sponsored and

proposed by Rev. Adgar Boatman, Okmulgee student at the university. The support of many voters went to the bill because of federal court decisions.

Missouri House Doesn't Miss

It was approximately 12 to 1 when the Missouri House of Representatives finished with the voting on a bill to permit Negroes to enter the University of Missouri and other state tax-supported institutions of higher learning, last May. The voters read 100 in favor, and 8 against. Institutions concerned are the University of Missouri, Columbia; Missouri School of Mines and Metallurgy, Rolla; and state colleges at Kirksville, Maryville, Warrensburg, Cape Girardeau and Springfield.

SPEAKING OF A NATIVE CLERGY

(Continued from page 149)

peoples to the Christian Faith and to a higher cultural level.... For does it not indeed follow, as Our Predecessor points out, from the very nature of the Church as a Divine institution, that every tribe or



ST. AUGUSTINE'S MESSENGER

people should have priests who are one with it in race and character, in habit of thought and temperament? Aside from the fact that such priests will find a friendly welcome, will they not also prove far more effective in leading their brethren into, and confirming them in, the faith than any priests of a different race and from another country?... The Negroes of the United States greatly exceed ten million souls, for whom a capable mission and secular clergy of their own race must be created as soon as possible..." (Letter of April 5, 1923).

Though the results have been tardy, we can rejoice that today Negro youth are more readily being admitted into the ranks of the diocesan and regular clergy. Today there are about thirty-five priests and about 100 seminarians in a population of over 300,000 colored Catholics. Twenty-six years ago when His Holiness wrote the above-mentioned letter, there was just a handful of priests and seminarians from among the Negro Catholics.

Pius XII, our present Holy Father, included in his first encyclical, *Summi Pontificatus* (October 20, 1939), the following meaningful words: "Those who enter the Church, whatever be their origin or speech, must know that they have equal rights as children in the House of the Lord, where the law of Christ and the peace of Christ prevail. In accordance with these principles of equality, the Church devotes her care to forming a cultured native clergy and gradually increasing the number of native Bishops. And in order to give external expression to these, Our intentions, We have chosen the forthcoming

Feast of Christ the King to raise to the Episcopal dignity at the Tomb of the Apostles twelve representatives of widely different peoples and races." Two of these bishops consecrated by the Pope are Negroes, namely, the Vicar Apostolic of Masaka, Uganda, Africa, and of Miaranarivo, Madagascar.

Giving practical support to the Supreme Pontiff, the Bishop of Lafayette, Louisiana, the Most Rev. Jules Jeanmard, D.D., penned the following lines to the editor of ST. AUGUSTINE'S MESSENGER: "The advent of the colored priests in the Diocese marks a new step in the work for our colored people. The enthusiasm with which they were received, and the splendid work they are doing in the three parishes now entirely under their direction, *slay, for all time, the groundless and mischievous myth, that the colored peoples did not care to have priests of their own race to minister to them*" (October 19, 1943).

QUOTE AND UNQUOTE

(Continued from page 160)

To States' Righters

"...The States should fulfill their obligations to the Negro and the laborer before they scream that their sovereign rights are being trampled upon."

John R. Henry: Southeast Director, International News Service

Prejudice — a Blot on Our Flag

"In race relations there is every reason to hope in America. Despite all the gloom, little by little, every day in every way, the situation is getting better.... To an amazing extent we in the United States have done away with race prejudice. We have made great strides, but the prejudice against the Negro is still the great blot on the American flag."

Mrs. Clare Booth Luce

CHILDREN'S CORNER



Well, Hello, boys and girls!

Greetings from old Father Cheer-Up who has thought of you often during the summer months. So, vacation time has sped away and you are either in school already or preparing to enter school. I hope all of you really enjoyed your vacations, and were able to grow during the summer months in happiness, holiness, and health. I will be glad to hear how you spent the summer. So, get out a clean sheet of paper, take your favorite pen in hand and write to old Father Cheer-Up about your vacation.

Boys and girls, this school year could really be a happy one. You could make it a happy one if you tried real hard. Couldn't you study your lesson better than you did last year? That would help. Could you go to Mass and Holy Communion not only on Sundays but even on some week days? That would help. Could you try to give less trouble to mamma and papa and to your teachers? That would help. And finally, couldn't you write often to Father Cheer-Up, and enter into the Children's Corner Contests? That would also help.

And, for my part — I would write these two pages just for you, and would answer each letter you send me. In fact, I have some very beautiful post cards with fine pictures of the Seminary on the back. I will send you some of these.

If you promise to do those things, and carry out your promise, we could all have a very happy school year.

Here is a story for you to read. Write in and tell me how you like it. It is all about

Pennies from Heaven

By LINDA VILBAS

One Sunday morning, not long ago, while kneeling at the railing of our parish choir, I noticed a man and woman enter church,

and seat themselves in one of the pews near the rear. Obviously, they were strangers.

There were still a few minutes before the beginning of Mass, so I got out the small coin purse in which I kept my pearl rosary. Opening it, I pulled the rosary out very quickly. As I did so, I heard a resounding zing-g-g-!

I'd forgotten the bright, new penny — the first one I'd obtained of this year's issue, which was also kept in the coin purse.

Looking over the choir rail, I nearly burst out laughing. The strange man had been sitting, with the palm of his hand nonchalantly turned upward. The shiny, new copper had landed squarely in the middle. The amazement on his face, as he glanced around and upward was really stupendous.

I will admit the situation caused me to grin widely several times as the Mass progressed. During the course of the regular weekly announcements, I again found myself wondering what the man thought.

Our good Father Leo paused a moment before the end of his sermon. When he was sure he had the attention of the parishioners, he continued:

"Yesterday, I had a letter from Father Raymond, our own local boy, now a Missionary in the South. He states that his little church is in dire circumstances, and begs for whatever assistance we can give him, promising us his prayers in return. You will find a box on the ushers' table as you leave church. Please, be as generous as you can."

As we filed out of church, I smiled again upon finding myself behind the strange man.

Suddenly, he nudged his wife, winked, and held up the new penny in his fingers. Then he dropped it, and another coin into the mission box.

A feeling of special elation went through me as I realized how much more my new

ST. AUGUSTINE'S MESSENGER

penny would accomplish in Father Raymond's hands, than lying in my purse as a mere pocket piece:

Isn't that a fine story? If you think so, write and tell me so, and I will print other stories for you to read.

I hope you boys and girls have not forgotten our contest: ONE OF MY FAVORITE SAINTS. Just write a neat composition about your favorite saint and why you like him or her. Then send it in to Father Cheer-Up, but don't forget to put your name and address in the same envelope. Also, your grade and age.

The last compositions on Favorite Saints that I received were entered in this month's contest. They came from Abbeville, La., Chicago, Ill., Grand Coteau, La., and San Francisco, Calif. Here are the winners:

ONE OF MY FAVORITE SAINTS: OUR BLESSED MOTHER

In the little town of Bethlehem, more than nineteen hundred years ago, was born into the world the King of kings, Our Lord. Saint Mary, better known as Our Blessed Mother, was the mother of this sweet baby. Our Blessed Mother was the only human being in this world born without original sin on her soul. This must prove that she is really important in this world. I love her very much not just because she is free from all sin, but because she has always been good to me. When I pray to her for favors most of the time I get my wish — when Our Blessed Mother thinks I should have it and if it would be for my own good. Many people in this world also have Our Blessed Mother for their favorite saint and also try to honor her in every way possible.

Our Blessed Mother is very, very beautiful and some day when I die and Our Lord calls me to heaven I hope very, very much to see her and in this way to be able to love and pray and be even nearer to her, and ask her to watch and pray for me.

As long as I live I am always going to try and love Our Blessed Mother and pay homage to her. I am also going to pray every day to this dear Mother I love.

Ann Corson
University Mound School
501 Cambridge Street
San Francisco 12, Calif.

Thank you, Ann, for a very nice composition on our Blessed Mother. May all people come to love her as you do. Vera Freeman of Chicago is going to tell us about St. Joan of Arc.

ONE OF MY FAVORITE SAINTS

St. Joan of Arc is one of my favorite saints, because she was so young when she died.

When she was very young, the messenger of God spoke to her and told her to lead an army and win victory for her country and people. This shows that God does not pick the old and wise, but the young and innocent to be his apostles on earth.

I heard that story of Joan of Arc when I was eight years old. Ever since then she has been one of my favorite saints. Just a few months ago, the picture "Joan of Arc" was in Chicago. Immediately I went to see it. I had a better understanding of

how she lived. The way she died was the most beautiful part in her life. It would truly take a saint to die as she did. She was burned at the stake, and her last words were "Jesus, Jesus."

Sometimes I wish God had chosen me to be a martyr. That is a beautiful way to die. To think: "I will soon be with God, Whom I love so much."

If it is God's will that I should join the convent, then I will do so. But right now I am set on being a nurse. In this field I can help many people who are ill.

Every day I pray to Saint Joan, and many other saints, to help me with school work.

Vera Freeman, age 15
6029 Vernon Avenue
Chicago 37, Ill.

For our third story of a Saint we have a composition about an unusual person, as you will read.

ONE OF MY FAVORITE SAINTS

Saint Mary Euphrasia Pelletier, who is the foundress of the Good Shepherd Convent, who may be unknown to you is the joy of my life because she has a wonderful way of answering all my prayers.

She was born on an island during a war. Since no priests were allowed there at that time, Mr. Pelletier, as a good Catholic parent, baptized the little baby.

Rose Virginia, which was her given name, was sent to a boarding school on the mainland of France, because her mother was growing old, and she wanted Rose to keep up her schooling. After three years in the convent, the girl received word that her mother had died, and of course, she was heart-broken, but her friend, Miss Pauline, whose parents were dead, was very kind and consoling to Rose.

One day Rose Virginia and Miss Pauline were out walking, when they passed the cloistered convent where all the nuns were clad in white with a blue cord down the left side of the habit. She was determined at that instant that was the order she wanted to join. She sent word to her brother-in-law, her guardian, to ask his permission to enter as a postulant. But he kept putting her off for a long time, yet finally gave her his consent. Oh, this was a glorious day for her, so she entered the convent at the age of nineteen, on the feast of the Sacred Heart of Jesus.

As years went by Mother Euphrasia, as she was then called, was made superior. She was asked to found another house in Angus. After she was there she got the idea of joining all the houses together so that the work could spread throughout the world. This she did, of course with the help of Jesus.

A few years later Mother Euphrasia died from the dreadful disease of cancer but she endured the suffering for our dear Savior.

St. Mary Euphrasia devoted her life to solving the problems of young girls and giving them a different light on things. She was very kind and helpful to her girls in their problems and now I pray to her and ask her to take care of me.

Theresa Trieno, age 15
University Mound School
501 Cambridge Street
San Francisco 12, Calif.

So, Ann, Vera and Theresa will receive prizes for their fine compositions. Honorable mention goes to Dora Sandoval of San Francisco, Calif.; Emilie Dolores Ozene of Grand Coteau, La.; and Helen Reaux of Abbeville, La. The rest of you boys and girls had better hurry up and start writing.

ST. AUGUSTINE'S MESSENGER

Now it's time to say Good-by for this month. Don't forget to write and send me letters or stories or compositions for the Children's Corner. And keep on praying for the success of the Colored Missions. God bless all of you.

Father Cheer-Up
THE SEMINARY
Bay Saint Louis, Miss.

WHAT'S HAPPENING HERE

(Continued from page 158)

Odds and Ends

Archbishop John T. McNicholas, of Cincinnati, urges the clergy and faithful of his archdiocese to pay "even a casual visit to Negro sections of your cities, so that you may see the pitiable conditions under which Negroes live." C. D. Halliburton, prominent Negro author, and himself a Protestant, declares flatly that "The Catholic Church during the past decade has definitely taken the lead among Christianity and the true spirit of the Church of Christ in its dealings with the American Negro. Members of the Catholic Hierarchy have both spoken and acted against un-Christian practices, and Catholic universities have taken the lead among educational institutions below the Mason-Dixie line in admitting Negro students." ... Asked point blank if racial segregation had caused him to refuse a high government post, Ralph Bunche, senior director of the United Nations trusteeship council, and widely praised for a brilliant job as UN mediator for Palestine, bluntly replies: "It is well known there is Jim Crow in Washington. It is equally well known that no Negro finds it congenial. I am a Negro." The post offered to Mr. Bunche was that of assistant secretary of state, the highest federal position ever offered a member of his race. ... An International Settlement is being formed on the campus of the University of Portland, Oregon. Among the first to be enrolled are two Negro youths from the Gold Coast of British West Africa. The Rev. Joseph McGrath, of the Holy Cross Order, is in charge of foreign students at the university.

GREETINGS FROM THE GOLD COAST

(Continued from page 147)

parish work and to benefit from the experience of leaders in the field of Catholic Action. My visit to the convention of the Catholic Committee of the South at Lexington, Ky., convinced me that I have much to learn and that I shall probably need more than the six months put at my disposal in order to be able to cover all that comes with the terms of my mission here! I am personally determined to do my best in the interest of my people but I shall rely on your cooperation and prayers for the success of this trip the cost of which our poor Bishop could ill afford to spare. May God bless all of you!

REMEMBER OUR FRIENDS

"It is therefore a holy and wholesome thought to pray for the dead..."

(2 Mac. 12:46)

In your charity please pray for the repose of the souls of:

Emmanuel Cardinal Suhard, who died in Paris, France, May, 1949;

Rev. Peter J. Quinn, who died at Champaign, Ill., April, 1949;

Sister Mary Jucunda, S.Sp.S., who died in Techny, Ill., June, 1949;

Sister Mary Meinhardine, S.Sp.S., who died in Germany, May, 1949;

Alice Batiste, who died in New Orleans, La., May, 1949;

Raphael Favre, Jr., who died in New Orleans, La., May, 1949;

Preston Gilbert, who died in Bay St. Louis, Miss., April, 1949;

Cardozo Ross, who died in Los Angeles, Calif., June, 1949;

Michael Staebell, who died in Barclay, Iowa, May, 1949.

May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

CAN CHRIST COUNT ON YOU?
 Help the cause of His Church by joining the
ONCE-A-MONTH CLUB

Give a regular voluntary donation every month of the year for the upkeep of the Seminary which is preparing Negro youths for God's Priesthood. Such continuous aid does much for the progress of God's work on earth.

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A Burse, or Scholarship, of \$5,000 will take care of the education and training of one of our students for the Priesthood. Won't you help us to complete one of the following incomplete Burses? Any amount, large or small, will be appreciated.

Blessed Martin de Porres	\$1,727.86
St. Joseph	1,388.00
Holy Ghost	927.20
St. Matthias	844.50
St. Jude	771.50
Sorrowful Mother	660.20
St. Elizabeth	534.00
St. Martha	317.00
St. Madeline Sophie Barat	157.50

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OF THE SOCIETY OF THE DIVINE WORD

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- If you have at least an average education
- If you have good health
- If, out of love for God, you desire to consecrate your life to Him as a Religious — THEN

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REV. FATHER NOVICE MASTER
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- ◆ **21 artistic cards in beautiful colors**
- ◆ **21 delightfully different designs**
- ◆ **21 envelopes to match**
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**Cut the following card along the dotted line; sign it; drop it
in an envelope and mail to**

**THE SEMINARY
Bay Saint Louis, Mississippi**

Dear Father,

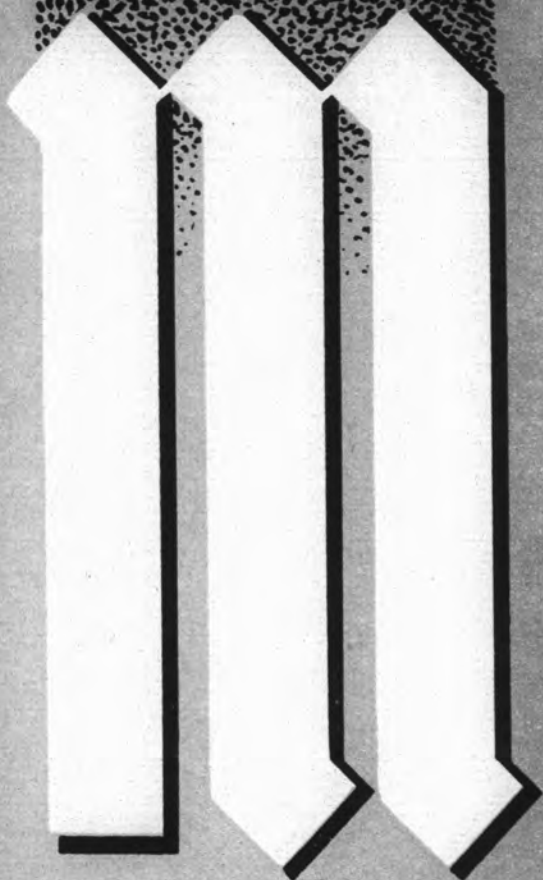
Please, send me box(es) of your Religious Christmas Cards,
which sell at \$1.00 a box. I am enclosing \$ Thank you.

Name

Address

City Zone State

St. Augustine's



ESSENGER

Vol. XXVII

No. 8

OCTOBER, 1949



"HAIL, HAIL, THE GANG'S ALL HERE!" (see page 179)

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"HOW TO INVEST"**

Contents of This Issue

The Scene is Fatima — <i>Joseph Francis, S.V.D.</i>	169
Twenty-Five Years in a Missionary Diocese — <i>Arthur C. Winters, S.V.D.</i>	170
One Priest to Another — <i>Anthony Bourges, S.V.D.</i>	173
Claverites Convene in Lafayette	174
Sisters Get New Car	177
What's Happening Here — <i>Frank J. Ford</i>	178
Our Cover	179
News Broadcast	180
A Fair Educational Practices Law — <i>Adapted from William C. Kernan</i>	182
Books	183
Quote and Unquote	184
Bright Spots in The News	185
With Our S.V.D. Fathers on the Colored Missions	186
Remember Our Friends	187
Sustained — <i>Grace Sayre</i>	187
October Saints	188
Children's Corner	190
Mission Intention for October	192

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But you can still remember and help your
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ANNUAL MEMBERSHIP for one — \$1.00
PERPETUAL MEMBERSHIP for one—\$10.00

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AND
RELIGIOUS

A Catholic magazine, published monthly, except July and August, at Techny, Ill., by St. Augustine's Seminary, Bay Saint Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: **Rev. Clarence J. Howard, S.V.D.**

Editorial Office: St. Augustine's Seminary, Bay Saint Louis, Mississippi

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THE SCENE IS FATIMA

JOSEPH FRANCIS, S.V. D.

Most of us, if not all of us, have at some time or another heard the comparison between our lives here on earth and a drama being enacted upon the stage. In this comparison the stage is our own little world in which we move; the scenery is supplied by the Producer, God; the actors are we ourselves.

For most of us, this is at most a pretty comparison — that and nothing more. In other words, most of us have never really given such a striking and useful simile any serious consideration.

This month, let us devote a few brief moments to a little serious and useful thought about one scene from the drama, *Life*. This scene is Fatima. In this scene there are major and minor actors. The major actors are three small children, simple unlettered youngsters, Lucia, Jacinta, and Francesco. They have for the most part already finished their lines. The curtain has rung down upon two of them. Lucia, the only major actress yet alive is



The Pilgrim Statue of
OUR LADY OF FATIMA

still playing her role, but less prominently than before.

Our roles are minor ones, but nevertheless they are important. Our active realization of this means the difference between complete failure of the scene and overwhelming success. In other words, the success or failure of this scene in terms of eternity — my eternity, your eter-

(Continued on page 189)

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Twenty-Five Years in a Missionary Diocese

ARTHUR C. WINTERS, S.V. D.

His Excellency, Richard Oliver Gerow of Natchez, Miss., rounds out a quarter century of service as Bishop on October 15 of this month. On this date he closes twenty-five years at the helm of a missionary diocese. His Excellency is the seventh Bishop of Natchez. He was born in Mobile, Ala., May 3, 1885. His first studies for the priesthood were made at Mt. St. Mary's College, Emmitsburg, Md. He entered the North American College, Rome, in 1904, where he received the degree of Doctor of Sacred Theology. On June 5, 1909, being just 24 years of age, the young cleric was ordained in the Basilica of St. John Lateran. Following his return to the States, he became in succession assistant at the Cathedral of Mobile, then pro-chancellor of the Diocese of Mobile, then chancellor and rector of the Mobile Cathedral. On June 25, 1924, fifteen years after his ordina-



MOST REV. RICHARD O. GEROW, D.D.

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The diocese of Natchez comprises the entire state of Mississippi. It embraces 46,340 square miles of



Bishop Gerow with a class of 47 children and adults confirmed by him in Jackson, Miss., on April 7, 1940

ST. AUGUSTINE'S MESSENGER



Bishop Gerow with the 1941 ordination class at St. Augustine's Seminary

territory. The state's population is 2,183,796 (1940 Census). The Catholic population is 48,103. These figures give an idea of the vast amount of missionary work that is needed in the diocese.

Under Bishop Gerow, work among the Negroes has made wonderful progress. There are twenty-three mission churches or chapels with colored congregations. The Josephite Fathers with seven priests in the state care for nine of these. They are: Holy Family, Natchez; St. Anthony's, Harriston; St. Mary's, Laurel Hill; Our Mother of Sorrows, Biloxi; St. Theresa's, Gulfport; Our Lady of Chartres,

Delmas Dedeaux; St. Stephen's, Delisle; St. Peter's, Pascagoula; and St. Philomena's, Pass Christian.

The Society of the Divine Word has twelve missionaries working among the colored in nine churches or chapels: St. Rose de Lima, Bay St. Louis; Immaculate Conception, Clarksdale; Sacred Heart, Greenville; Holy Ghost and Christ the King, Jackson; St. Joseph's, Meridian; St. Mary's, Vicksburg; St. Gabriel's, Mound Bayou; and St. Francis', Yazoo City.

The Missionary Servants of the Most Holy Trinity conduct five churches and chapels with four priests: Sacred Heart, Camden; St.

His Excellency gives the "Pax" (the kiss of peace) to Rev. Alexander Leedie during an ordination Mass (1941)



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ST. AUGUSTINE'S MESSENGER



Bishop Gerow visits some of his priestly sons in Louisiana

(below) He chats with His Eminence, Thomas Cardinal Tien, S.V.D., while Fathers Busch, S.V.D., and Eckert, S.V.D., listen in

Elizabeth's, Ofahoma; Holy Name of Jesus, Hobuck; Holy Child Jesus, Canton; and St. Joachim's, Carthage.

Catholic schools for Negroes in the Natchez diocese are staffed by Sisters of nine different communities. There are 21 Sisters, Servants of the Holy Ghost, 51 Missionary Sisters, Servants of the Holy Ghost, 8 Sisters of the Blessed Sacrament, 4 Sisters of Charity of the Blessed Virgin Mary, 12 School Sisters of Saint Francis, 4 Ursuline Sisters, 4



Sisters of St. Francis of Perpetual Adoration, 3 Sisters of the 3rd Order Regular of St. Francis, and one Missionary Servant of the Most Blessed Trinity. Fifteen lay teachers assist the Sisters in instructing the children.

Bishop Gerow has one institution for the training of students to the Holy Priesthood in his diocese. It is St. Augustine's Seminary, where he has generously ordained all but three of the 23 Negro priests who have finished there. This year, one of those ordained by His Excellency will be the first Negro priest appointed to parish work in the diocese.

(Continued on page 176)



His Excellency years ago as a young Bishop

ONE PRIEST TO ANOTHER

ANTHONY BOURGES, S.V. D.

- Pastor Propounds Some Practical Points
- For Negro Betterment

All priests have been especially chosen by our divine Savior. "You have not chosen Me, but I have chosen you, that you go out and bear fruit and that your fruit should remain." Our divine Savior has made us His priests. And the fact that we are here, away from homes and duties, shows that we appreciate His choosing us as His priests. We do wish to help Him bring into His fold the many sheep outside of it. For, the concern of Christ is our concern.

Most of the Negroes in this country are still outside of His fold. Less than 500,000 of the 13,000,000 are Catholics. Several millions belong to the non-Catholic sects, while the many others do not profess any religion.

What is being done, especially in the South, to bring and keep them in the true fold?

Our Most Rev. Bishops are doing very much in opening and helping new and old parishes, schools, and hospitals. More priests and Sisters are going into work among the Negroes. Converts are being made. And a more Catholic standard of living among our colored people is becoming evident.

What can still be done to bring and keep the Negroes of the South in the Church?

Booker T. Washington, the great educator said: "Let down your bucket where you are." He spoke these words to Negroes of the South, inspiring them to work out their

destinies right where they were. Negroes can be brought into the Church by Southern priests letting down to them the buckets of Christian principles and practices, filled to overflowing with interracial justice and charity. In my humble opinion two things can help to bring this about: first — our priestly interest in the economic welfare of the Negro; and secondly — interest in his political problems.

A successful parish-operated Credit Union can do untold good in a strictly Protestant community. It
(Continued on page 179)

REV. ANTHONY BOURGES, S.V.D.



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Claverites Convene in Lafayette.

A wonderful gathering of Catholic laymen and laywomen filled the Cathedral of St. John in Lafayette, La., as the Knights and Ladies of Peter Claver opened their 34th annual national convention (August 1-3) with a solemn High Mass. Approximately 1,300 delegates and visitors from almost every state in the union flocked into this prominent city of the Pelican State to meet and discuss their mutual problems and the problems of the world today.

In his sermon, the Rev. Francis G. Wade, S.V. D., pastor of St. Joseph's Church, Maurice, La., sketched the inspiring career of St. Peter Claver. He also outlined the history of the Knights of Peter Claver and highlighted those personalities who were chiefly responsible for the founding and development of the organization.

At the opening session of the convention, the delegates were addressed by His Excellency, the Most Rev. Jules B. Jeanmard, Bishop of Lafayette. The kindly prelate told the assembled gathering that as Negroes they are sufficient to solve their own problems without outside interference. His reference was to the ideology of Communism and to its leaders whom he vigorously denounced for their efforts to undermine the loyalty of the American Negro.

At the mass meeting on Monday night, Mr. Archibald Lecesne, the national advocate, and Assistant State Attorney for Cook County, Illinois, in the main speech of the evening, made an eloquent and uncompromising plea for interracial justice and described the part the Church is playing and should play

Rev. Harold Perry, S.V. D., and Rev. Leander Martin, S.V. D., Deacon and Subdeacon respectively, precede Rev. Anthony Bourges, S.V. D., the Celebrant of the Solemn High Mass, to the altar





A view of the assembled Knights, showing the Fourth Degree members present at the Mass

in the abolition of un-Christian social, economic and political patterns.

The different sessions for the Knights, the Ladies, the Junior Knights and Junior Daughters, took place at the St. Paul and Immaculate Heart of Mary Schools.

Under the leadership of Arthur Richard Jacquet and Stanville Jacquet, the two local councils acted as hosts to the convention. The business sessions had, as their presiding officer, the national president, Roland J. Prejean of Opelousas, La.

The outstanding social events of the three-day assembly were the dance on Tuesday night and the tour of the city and banquet on Wednesday. Both during the mass meeting on Monday and during the banquet on Wednesday, those assembled were entertained by instrumental and vocal selections offered by local talent.

This convention of the Peter Claver organizations was a wonderful thing for the Catholic Church in the South. The plans formulated during this three-day period by these zealous men and women mean much for the Negro in general, and much especially for the Catholic Negroes throughout the country who aim at moral, economic, political and social betterment.



Another view of the crowd in the Cathedral

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Rev. Harold Perry, S.V.D., and Rev. Leander Martin, S.V.D., Deacon and Subdeacon respectively, precede Rev. Anthony Bourges, S.V.D., the Celebrant of the Solemn High Mass, to the altar





A view of the assembled Knights, showing the Fourth Degree members present at the Mass

in the abolition of un-Christian social, economic and political patterns.

The different sessions for the Knights, the Ladies, the Junior Knights and Junior Daughters, took place at the St. Paul and Immaculate Heart of Mary Schools.

Under the leadership of Arthur Richard Jacquet and Stanville Jacquet, the two local councils acted as hosts to the convention. The business sessions had, as their presiding officer, the national president, Roland J. Prejean of Opelousas, La.

The outstanding social events of the three-day assembly were the dance on Tuesday night and the tour of the city and banquet on Wednesday. Both during the mass meeting on Monday and during the banquet on Wednesday, those assembled were entertained by instrumental and vocal selections offered by local talent.

This convention of the Peter Claver organizations was a wonderful thing for the Catholic Church in the South. The plans formulated during this three-day period by these zealous men and women mean much for the Negro in general, and much especially for the Catholic Negroes throughout the country who aim at moral, economic, political and social betterment.



Another view of the crowd in the Cathedral



Celebrities at the mass meeting, from left to right: seated — Mr. J. Carleton James, Director of Junior Knights; Mrs. Elizabeth Thomas, Director of Junior Daughters; Mr. Roland Prejean, Supreme Knight; Mrs. A. K. Aubry, Supreme Lady; Mr. Archibald Lecense, National Advocate; His Honor, Mayor Ashton J. Mouton of Lafayette; Mr. A. P. Tureaud, National Secretary; Rev. Anthony Bourges, S.V.D., pastor of Immaculate Heart of Mary Church; Rev. J. P. Lonergan, C.S.Sp., pastor of St. Paul's Church in Lafayette; and Mr. Arthur J. Richard, Grand Knight of St. Paul's Council. Standing: Mr. Joseph Francis, Chairman of the Convention and Mr. J. Wallace James, Master of Ceremonies. At the piano is Mrs. Irene Mouton.

Twenty-Five Years in a Missionary Diocese

(Continued from page 172)

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ST. AUGUSTINE'S MESSENGER extends its sincerest congratulations to His Excellency, Richard Oliver Gerow, D.D., Bishop of Natchez. May the remaining years of his episcopacy see even greater Catholic

progress and activity, especially in the Negro Apostolate.



The Natural Law

"According to the natural moral law every human person, precisely because he is a human person, enjoys the right, regardless of race or color, to a recognition of his equal dignity as a human person with all other men. . . . To deny to any group its essential rights as human beings is to break the natural law. Breaking the natural law is a crime. It is a serious sin against God and nature. It calls for condign punishment. No amount of sophistic rationalization can avoid or conceal this fact."

*Msg. Raymond J. Campion
Brooklyn, N.Y.*

SISTERS GET NEW CAR

- Station Wagon Sends Sisters
- Swiftly Seeking for Souls

If you ever stop at Our Lady of Victory Mission in Detroit, Mich., you will find that the work of the Catholic Sisters there, Oblates of Providence, is not only growing, but actually *rolling along*. If you don't believe me, look at the picture on this page. Taken on July 10, the scene depicted is the presentation to the Oblate Sisters of Providence of the title to a brand new station wagon. This car is to be used by the Sisters in their missionary work among the colored people of the Eight Mile-Wyoming community.

Shown left to right: James Gibson, six members of Council 105 of the Knights of Peter Claver, Christopher M. Verbiest (presenting the car title), Mother Mary Providentia, O.S.P., Superior (accepting the title), Sister Mary Augustine, O.S.P., Sister Mary Patricia, O.S.P., Sister Mary of Nazareth, O.S.P., and a group of boy scouts from Our Lady of Victory Church in Detroit.

The presentation was made possible largely through the efforts of Mr. James Gibson, Mr. Christo-

(Continued on page 181)





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(Continued on page 181)



WHAT'S HAPPENING HERE

FRANK J. FORD

Communist Mentality

In an editorial headed "Always Suspicious," the *Chicago Tribune* points up a few examples to illustrate the strange workings of the Soviet mind. "We fancy," says the *Tribune*, "that a fund raising campaign for the Boy Scouts would not go over very well in Russia. A soviet organ has just characterized the Boy Scouts in the United States and other Western countries as a movement for training automatons of imperialist armies, bourgeois spies, espionage agents, and strikebreakers. It is sad to reflect," comments the *Tribune*, "that as Junior cooks his weenie on a Scout picnic or strives to win his merit badge in lifesaving, he is really a symbol of black reaction. But, then, nothing is to a Russian Communist as it appears on the surface. Some British and Dutch archaeologists have announced the somewhat visionary project of scaling Mount Ararat in search of the remains of Noah's Ark, said to have foundered there during the Flood. Know what this project is? It is a 'biblical masquerade,' according to *Pravda*, by a pack of spies. Again, the misfortunes of Uncle Tom as recited by Harriet Beecher Stowe do not satisfy the Russians. The version of 'Uncle Tom's Cabin' currently playing in Moscow finds Tom being hanged by American imperialists as the final curtain drops. We don't know," concludes the *Tribune*, "what the Muscovites find when they look under the beds for us capitalists before retiring, but it must be pretty awful. Well, pleasant nightmares, comrades!"

Way to Understanding

In a few simple sentences, Everett R. Clinchy, President of the National Conference of Christians and Jews, points out the straightest path to racial tolerance. "The ideal of national unity," he declares, "is a solid reality to most Americans. But we need the know-how for dealing with inter-group problems. There are no ready answers, but

since every school is a social group, ways may be developed for the school to work out in its own practices the human relations which can be called democratic. Effective intercultural education can take place in every subject of the curriculum every day of the year. Intercultural education would make our children aware of the cultural contributions of *all* groups, and the fact that prejudices are acquired from the *climate of opinion*, not from inheritance. It would also arouse them to the necessity of replacing distorted pictures in the mind with fair evaluations on the basis of individual merit and worth."

The Whole Answer

Mr. George H. Dunne, prominent Catholic layman and writer, scores white Catholics who continue to uphold the color line. "One would suppose," says he, "that they were pagan Greek philosophers instead of Christian moralists. It is curious that it does not seem to occur to such people that Christ's identification of Himself with every victim of injustice and uncharitableness has anything to do with the matter. *Whatsoever you do unto one of these my least brethren you do unto Me.* For the Christian who is not wholly dead to the real meaning and nature of Christianity," Mr. Dunne insists, "these words give the complete and final answer to the race question. There is no need for statistics, no need for distinction and sub-distinction. It is Christ who is turned out of your school, out of your church, out of your hospital. It is Christ who is ordered out of your restaurant, out of your neighborhood, out of your Pullman car. It is Christ who is insulted and humiliated."

Here and There

Sixteen Negro high school students of Chicago have been named as "qualified and eligible" for scholarships awarded at one or more of the 1,059 nonsegregated northern and western colleges.... The children of Mrs.

ST. AUGUSTINE'S MESSENGER

Lehman K. Estes, of Gainesville, Mo., are being named by the alphabet now. Mrs. Lehman's 17th child will be known as "John Q. Estes," because "Q" is the 17th letter in the alphabet. "And we intend to use a lot more letters of the alphabet," says her husband. "We have never believed in small families."... "History that repeats itself," observes Senator Soaper, *Chicago Daily News* philosopher, "is at its worst when it was wrong in the first place."

One Priest to Another

(Continued from Page 173)

shows the Southern Negro that the Catholic Church is indeed interested in his economic betterment as well as in his spiritual progress.

A Credit Union teaches our people thrift, helps them to obtain profitable and useful loans in order to rent homes and buy needed furniture, or assists them in sending a son or daughter through school. It helps the people to get on their feet, making them respectable; keeps loan sharks from exploiting them. They eventually own their homes, which they beautify by planting flowers and shrubs. They raise their children in the healthful atmosphere of the Catholic school and church. Such families are the sources of good Christian husbands and housewives, and from such families come vocations for the priesthood and religious life.

We priests should take an active interest in the political problems of the Negro. The more extensive use of the ballot in the South will give Negroes access to more of those things they need and have a right to as citizens and taxpayers. The use

of the ballot means much for them in the matter of better roads, street lights, better schools, more police protection, and greater respect from their white neighbors. You are treated in proportion to the respect owed to you, and you are respected in proportion to your worth. When you are voting, especially in a local election, your vote means bread and butter to this or that candidate for mayor, judge or sheriff.

These points given here, point out only a few of the ways of hastening the conversion of the Negro to the Catholic Faith.

Perhaps each of us here present can interest one other priest or a benefactor in the colored harvest. The fact that we *are* here is ample proof that we want to do as much as we possibly can, that we want to help Christ, who has chosen us as His *other Christs*, to bring the souls of our colored brethren into His true fold.

OUR COVER

"Hail, Hail, the Gang's All Here!"

Last month's cover depicted children. This month's cover depicts young men and young women, adults. Some one might have thought that the picture of the children was a put-up job. They had to do what they were told and could not resist. But this group of singers from Detroit are driven only by their Christian charity in making sweet music together. Their interracial friendships have been divested of the bugaboos of prejudice and discrimination, of inferiority or superiority. Their interracial friendships have been clothed in the genuine neighborliness that sees another human being not as a member of a despised people, not as an undesirable with whom acquaintance is to be shunned, but as a child of God, the Creator — as an adopted brother of Jesus, the Savior, and as a human brother, one vested with the same nature as theirs, whom it is their duty and privilege to bring nearer to God.

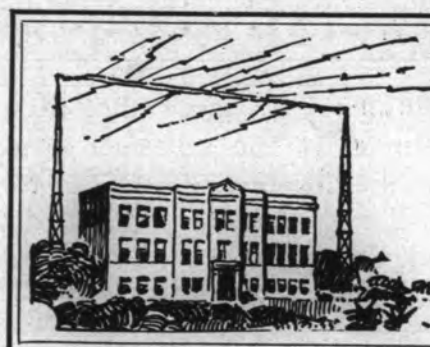
For Further Study

Rev. Francis Evans, S.V.D., who has been stationed at the Seminary for eleven years since his ordination in Techny in 1938, has been freed from classes this school year in order to work on his doctorate in French at Tulane University in New Orleans, La. Father has taught Latin, Greek, French and geography at the Seminary in both the major and minor departments.

The Retreat for the Fathers

Annual spiritual exercises for the Fathers of the Seminary took place toward the close of August, from the 21st to the 27th. There were 16 Fathers present for the retreat, including several priests from the missions who had not had the opportunity to make the retreat in June. Rev. Richard Winters, S.V.D., assistant pastor of Immaculate Heart of Mary Church in Lafayette, La., attended. Rev. Clement Mathis, S.V.D., pastor of St. Francis' Church in Yazoo City, Miss., arrived from his recent sojourn in Europe in time to join the others.

Rev. Aloysius Biskupek, S.V.D., chaplain of Mount Grace Convent, St. Louis, Mo., was the retreat master. His conferences were rich in spiritual thought and were well received.



NEWS B

St. Augustine's Seminary
Conducted by the
for the training
Priesthood

Major Seminarians Retreat

From September 1 to September 8, the major seminarians enjoyed their annual retreat conducted for them by Rev. Arthur C. Winters, S.V.D. On the closing day, the 8th, the Feast of the Nativity of the Blessed Virgin Mary, the twelve Fraters renewed and pronounced their vows of Poverty, Chastity, and Obedience. Among them was the newest member of the major seminary group Fr. John Lemelle, S.V.D., of New Iberia, La., who recently completed the juniorate in Techny, Ill. He is the elder brother of our novice, Frater Wilbert Lemelle, who is at present in his second year of novitiate in Techny, Ill.

Trunks, Suitcases and Bags

The minor seminary students, who had received an extension to their vacation, having been told to report not on the 1st of September, but on the 6th, came in on the latter date, loaded as



The state of Mississippi
checked us for tuberculosis.
We hoped they looked in
vain

S BROADCAST

Seminary Saint Louis, Mississippi
by the S of the Divine Word
training o aspirants to the
Priesthood Brotherhood



usual with all their paraphernalia, bags, suitcases, boxes, and their trunks following along behind them. We were glad to see them back, and they (the old ones) were glad to be back. The new boys with hope and youthful zeal shining in their eyes, joined the student body. They are starting the long trail that leads to the Holy Priesthood. Please, remember them in your prayers that God may bless their work and prayer with the success they hope for.

Novice Master Returns

Quietly and unobtrusively, Rev. Lawrence Friedel, S.V.D., arrived at the seminary after his return to this country from Europe where he visited his home and sang his first Solemn High Mass there. We are glad that his vacation was a pleasant one.

Perfect Team

Rev. Father Hubert Posjena, S.V.D., and Robert Pung, S.V.D., began their fifth year together last September as Prefect and Assistant Prefect of the minor seminarians, respectively. In this they have the record. Father Posjena has the record as Prefect, having held the position for twelve years now. He is starting his thirteenth, since he joined the seminary faculty in 1937.

Father Pung has also taken time from his other summer duties to supervise our new vocational movie. This one is in color, and has sound attached. Be sure to see it if it comes to your school or church.

SISTERS GET NEW CAR

(Continued from page 177)

pher M. Verbiest and Mr. Louis F. Brown, Ford dealer.

Zealous Catholics in Detroit have banded together to help the young mission of Our Lady of Victory. The new station wagon is the result of their latest successful mission effort.

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Religious Christmas Cards,
\$1.00 a box

1949 Educational Supplement
Reprint, 10 cents a copy

Set of MESSENGERS for the years
1948, 1947, 1946, 1944, 1943,
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REV. MAX WILLIAMS, S.V.D.
New Seminary Professor

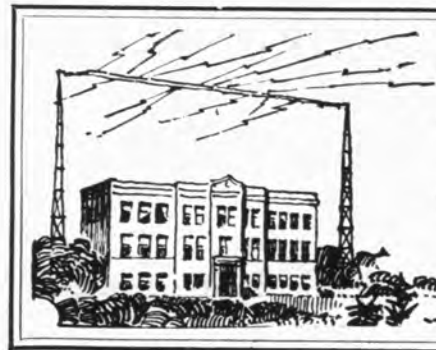
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REV. MAX WILLIAMS, S.V.D.
New Seminary Professor

A Fair Educational Practices Law

ADAPTED FROM WILLIAM C. KERNAN



**You'll have to wait, son, till we
check on your race and religion!"**

Courtesy Institute for American Democracy, Inc.

The forward thrust in American life to make our deeds correspond with our principles has received new impetus now in Connecticut where bills, similar to the one already passed by the state of New York, were before the legislature calling for fair educational practices.

If passed, the law would require that students, otherwise qualified, be admitted to educational institutions which serve the public generally, without regard to race, religion, color, or national origin. The law would not apply to religious or

denominational schools. Their right is recognized to found and maintain institutions of learning primarily or exclusively for students of their respective faiths.

There can be no question but that this law is needed. For it is a well-established fact that educational institutions have employed methods which are discriminatory by design and unjust in practice.

They have excluded students because of their race, religion, or color.

They have set up "quota" systems for the purpose of refusing or limiting admission to applicants on account of their race, religion, or color.

They have insisted upon making oral or written inquiry for information concerning the race, religion, color, and national origin of prospective students with the intention of using this information in the interests of discriminatory practices.

LET'S DO AWAY WITH THE LOCK—



Courtesy Institute for American Democracy, Inc.

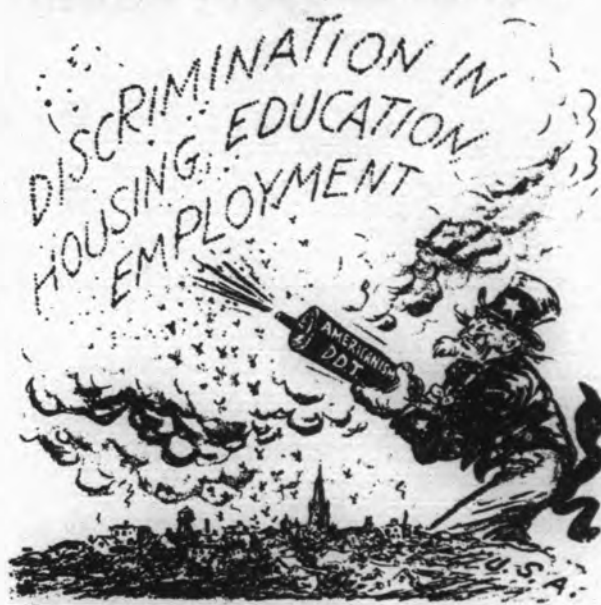
ST. AUGUSTINE'S MESSENGER

They have, by all these means, denied numerous young Americans the right to an education, thus depriving them of the opportunity to develop the talents with which God has endowed them, and depriving the whole nation of the benefits with which their talents, once developed, might have blessed us all.

The proposed law would correct these admittedly evil practices and provide, at the same time, for ways to adjudicate complaints arising under it which would be fair both to the aggrieved person and to the institution charged with engaging in discrimination.

Experience in these matters teaches us that investigation, persuasion and conciliation — conducted privately and informally — would be sufficient, in most instances, for determining the proper ends of justice. But, if not, a public hearing would be held before the lawfully constituted authority, set up by the law, at which the rights of

MAKE THIS AN OPEN SEASON ON INSECTS



Courtesy Institute for American Democracy, Inc.

all parties would be recognized and protected in accordance with established legal procedure. Provision is made, of course, for review in the courts.

The principle underlying this law is right. The cause for it is urgent. The application of it is fair and just. It is long overdue. I hope Connecticut passed it — the other states should, too.

LET'S KEEP THAT DOOR OPEN



Courtesy Institute for American Democracy, Inc.

◆ BOOKS ◆

THE NEGRO HANDBOOK — 1949, edited by Florence Murray; 368 pages; price \$5.00; published by The Macmillan Company, 60 Fifth Avenue, New York, N.Y.

This valuable collection of facts and data should be on the desk of everyone really interested in the Negro. It covers every phase of Negro life, whether religious, economic, or political. The book, in spots, makes very interesting as well as informative reading. It even contains a section on Negro Catholics written by Rev. Clarence J. Howard, S.V. D., giving some of the latest information about the work of Negroes in the Church. Although new developments have taken place in certain fields and are not yet contained in this collection, the Handbook stands high as the most valuable reference work printed about the American Negro.



"Quote and Unquote"

- What Others Are Saying Of
- And About the Negro

Merit Honored by Award

"I accept this award with great humility. Our achievements in civil rights have been made possible through the cooperation of my co-workers and the citizens of the state who believed in my problem. From some persons we have received scorn and criticism while from others we have received praise. It is so easy for some people to talk on the principles of democracy but it seems so hard to make them work. In conclusion may I say, I have not done anything I didn't want to do. The things we have done were the things we were supposed to have done anyway."

Statement of Governor Driscoll of New Jersey in accepting a beautiful bronze plaque given by the New Jersey State Federation of Colored Women's Clubs. The plaque bears the following inscription:

"Erected as a token of appreciation for the courageous work done by His Excellency, Governor Alfred E. Driscoll in the field of civil rights for all the people in New Jersey, regardless of race, creed, color or national origin. Thereby stimulating such action throughout these United States leading to better human relations throughout the world...."

Pope Interested

"I do not feel that I am violating any confidence when I tell you that the Holy Father manifested a deep and informed interest in the racial problems that confront us here in America. He asked me a number of questions regarding the work that is being done now to

eliminate prejudices that take root in the minds of the people when they are confronted with differences of race in their fellow citizens. His Holiness observed that the elimination of racial prejudices was one of the most important missions of the Catholic laity in the United States and that their participation was necessary to aid the Church in attaining the real brotherhood which we all must seek."

*Harry Read
CIO Official*

Can't Understand It

"I am unable to understand how any minister of religion can assure his Christian followers that they will be able to enter into Heaven with racial prejudice on their souls.... Love of neighbor in word and deed is not incidental to Christianity; it is the very foundation of it."

*Rev. J. O'Connell, S.M.
New Orleans, La.*

All Members of One Body

"If properly understood the doctrine of the Mystical Body of Christ should be an irresistible incentive to every Catholic to work towards justice and charity in human relations. Every living human being is actually or potentially a member or cell of the body of which Christ is the vital principle, the guide, the head, the unifying force. Only a sincere realization of this fact can be a sufficiently strong motive to keep us continually desiring and striving for the spiritual betterment of all men."

*The Christian Conscience
New Orleans, La.*

BRIGHT SPOTS IN THE NEWS

Southern University Takes Second Negro Applicant

A secular institute of higher learning, the University of Arkansas School of Medicine, accepted its second Negro student recently. Morris Andrew Jackson, the 24-year-old son of a laborer, was one of 89 selected from 205 candidates. He entered the freshman class this year. He is following in the footsteps of Miss Edith Mae Irby who entered the school as its first Negro student last year.

California National Guard Interracial

Governor Earl Warren of California signed a bill that made into a law the ban against discrimination on account of race, religion or national origin, in the State National Guard. This measure was introduced by William Bryon Rumford, Negro Assemblyman of Berkeley. It was passed in both Houses of the State Legislature without a dissenting vote.

Detective Sergeant Promoted

In Detroit, Mich., Detective Sergeant George Rutherford has become the city's first Negro detective lieutenant in 16 years. His appointment was made by Police Commissioner Harry S. Toy. Lieutenant Rutherford has been a member of the city's police force for 28 years, and in the course of that time has received 24 citations for his work. He is a native of Birmingham, Ala., and served as a lieutenant in the army during the first World War before coming to Detroit.

Faculty in Favor

A graduating student turned the tables and quizzed the faculty! He took up a poll regarding their attitude toward the admission of Negro students to the University of Louisville, Ky. He found that 82 per cent of those who were polled and responded did not mind Negroes attending graduate schools. Furthermore, 72 per cent of them approved of Negroes in the undergra-

duate schools on a non-segregated basis. The state's Day law, which bars Negroes and Whites from attending the same schools was in disfavor with 72 per cent of the quizzed faculty members.

Cultural Group Gets Negro Member

Dr. M.B. Davis of High Point, N.C., is the only Negro member of the city's Civic and Cultural Development Committee. He was recently appointed to this post by the mayor of High Point, and with the other members will study the activities and progress of cultural groups in other cities with an eye toward the betterment of High Point's standard.

Expert Tells the Churches to Preach, then Practice

A Chicago race relations specialist recently stated that churches can make a very important contribution to the betterment of this country's interracial attitudes. They should first, he says, emphasize among the members the religious principles which underline the essential equality of all men. Secondly, the churches of this country should put these principles into full practice in all the institutions — schools, hospitals, welfare agencies, etc., which they operate or control.

Catholic ACTION

The Catholic Scholarship for Negroes, Inc., an organization in Massachusetts, has begun a campaign to support 16 students who have qualified for admission to colleges. This organization is really *doing* things. Since March 1947, 26 students have been sent to college through its help.

Congress Commends Catholic Priests

Two Catholic priests were commended on the floor of the House of Representatives for their part in defending the rights of a Negro veteran in a Milwaukee trailer camp.



With our SVD Fathers on the Colored Missions

New Assistant in the Evangeline Country

Rev. Mark Figaro, who finished his theological studies last June, has been appointed second assistant to Rev. Father Maurice Rousseve in St. Martinville, La. Father Figaro will work for souls in the country made famous by Longfellow. His fellow-assistant is Rev. Clement Meyer who has been stationed at Our Lady of Perpetual Help Church for a year now, and is doing well in the little mission on the Levert plantation, St. John.

Father Figaro, whose home is Lafayette, will be privileged to brush the dust off his French grammar. It is my opinion that before you know it, he will be slinging the patois with the best of them. St. Martinville and vicinity is the place for it. *Je le sais!*

Succor for Lafayette

For one year Immaculate Heart of Mary parish in Lafayette has been struggling along with only two men, Father Anthony Bourges and Father Richard Winters, pastor and assistant respectively. Finally, aid was sent to them. Assistance and help were supplied. Succor was dispatched. Rev. Arthur C. Winters, of St. Augustine's Seminary, was appointed as second assistant to Father Bourges. He arrived around the 11th of September.

Ordained in 1945, Father Arthur Winters has had a rather quiet career. His past four years have been spent on the grounds of St. Augustine's Seminary, Bay Saint Louis, Miss. He lays claim to being an ex-Bible History teacher, an ex-Religion teacher, an ex-Greek teacher, an ex-French teacher,



The recently decorated interior of Immaculate Heart of Mary Church, Lafayette, La.

ST. AUGUSTINE'S MESSENGER



REV. HAROLD PERRY, S.V.D.
(See "First in Arkansas")

an ex-music teacher, an ex-choir director, an ex-Acting Editor of ST. AUGUSTINE'S MESSENGER. He held the last-mentioned job from August 1948 to August 1949. How long before he'll be an ex-assistant pastor, we don't know. Anyway, our prayers go with him on his new assignment.

New Professor

It must have been cold up there! Be that as it may, Rev. Max Williams has landed in the Sunny South again after a year spent in the neighborhood of the Atlantic Ocean. He was assistant pastor to Rev. John Buys at St. Peter Claver's Church in Asbury Park, New Jersey. Father Williams is now a teacher in St. Augustine's Seminary, Bay Saint Louis, Miss., where his experience in parishes is a valuable asset in instructing future priests of our Society. Success to him in this opening for his priestly zeal.

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The first Negro priest appointed to parish work in the diocese of Little Rock, Arkansas, is the Rev. Harold

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Our best wishes go with Father Perry into the "Wonder State" where he will be assistant to Rev. Joseph Kempinski at St. Peter's Church in Pine Bluff. May he be the first of many!

Father Mathis Returns

To Europe and back in one summer! I should rather say: to home and back. For Father Clement Mathis, pastor of St. Francis' Church in Yazoo City, Miss., it was his first visit home since his ordination in 1938. He visited his folks in Austria and sang his first solemn High Mass in his home parish. He arrived back at the Seminary in time to make his annual retreat with the Fathers of the house.



REMEMBER OUR FRIENDS

"It is therefore a holy and wholesome thought to pray for the dead. . . ."

(2 Mac. 12:46)

In your charity please pray for the repose of the souls of:

Monsignor William R. McCann, who died in New York;

Mrs. Alexander, who died in Atlanta, Ga., August 1949;

May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

Sustained

GRACE SAYRE

When the shadows darken,
When sorrows mount and fill
Our lives to over-brimming —
Remember Calvary's Hill.
Remember how our Savior
Hears His people's woe;
He reconciles our heartaches
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OCTOBER



SAINTS

Oct. 3 — St. Therese of Lisieux

Mary Frances Therese Martin was born of saintly parents at Alencon on January 2, 1873. She received her early training from the Benedictine Nuns at Lisieux. At the age of 15 she was allowed to enter the Carmelites at Lisieux. There was nothing extraordinary about the religious life of Saint Therese. She was perfect in her simplicity, humility, charity, her love of God and her trust in Him. St. Therese offered herself as a victim to the merciful love of the good God. She was just a child in the arms of Jesus. Her way of sanctity is called "The Little Way." She died at the age of 24, and was canonized May 17, 1925. Let us ask this Little Flower of Jesus to pray for us that we may constantly perform the ordinary things of everyday life extraordinarily well.

Oct. 4 — St. Francis of Assisi

St. Francis was born in the year 1182. Later in life, he became the Founder of the Order of Friars Minor. God chose this great son of Assisi to be a living manifestation to the world of the poor and suffering life of His Divine Son, Jesus Christ. Very early in life, this Saint was inspired with a burning love of poverty and humility. The divine desire to embrace the life of poverty and humility so burned within him that he was instrumental in enkindling a like desire in the hearts of many. St. Francis died on Saturday, October 3, 1226, at Assisi, his birthplace. Gregory IX raised him to the altar. This same Pope built the marvelous Church of

Assisi over his tomb. Let us ask this Saint to pray for us that we may be poor in spirit i.e., love God and things eternal in preference to the passing things of this world.

Oct. 19 — St. Peter of Alcantara

Peter Caravito, or Peter of Alcantara was born in the city of Alcantara. This Saint is distinguished by three characteristics. The first is the incredible severity of the mortification by which he sought, as did St. Paul, to fill up that which was wanting in the Passion of Christ for the good of the Church. The second characteristic of St. Peter of Alcantara is the abundance of mystical gifts and the grace of sublime contemplation received by him in reward for his austerities. Finally, he is distinguished by the active part he took in the reform of the Carmelite Order initiated by St. Teresa. He died on October 18, 1562. His feast was introduced into the Missal by Clement X.

Oct. 24 — St. Raphael

In the Book of Tobias, in the Old Testament, we read of the ministry of the Holy Archangel St. Raphael, the protector and guardian of the sick. The Eastern Churches observed a feast in his honor since the year 1000. It is now universally celebrated throughout the Church. His name means, "The healing of God." He is identified by many Fathers of the Church with the angel who stirred the Pool of Bethesda as related in the Gospel.

ST. AUGUSTINE'S MESSENGER

The Scene is Fatima

(Continued from page 169)

nity, and the eternity of millions of souls — depends to a very great extent upon our cooperation with our Directress, and our Producer. We now hold the middle of the stage. The light of heaven brightens our way; the fires of hell again and again endeavor to cast grotesque forms across our paths in order to make us miss our cues and forget our lines.

The story of Fatima is well known to all of us. But what is unknown or perhaps not fully realized is our own part in that story. When Mary asks for prayers, for sacrifices, for conversion from sin to sinlessness, for a life of perfection, she is speaking to us, she is giving us directions in order that we may make this Fatima scene a ringing success. Our success will have as its reward, peace on earth to men of good will and happiness and eternal bliss in heaven.

This promised peace will not come from the halls of great world assemblies, where puny intellectuals try in their gross ignorance of true knowledge (let us hope that it is ignorance and not malice) to formulate and insure peace without the Peacemaker; where men try to base fairness and justice to one another on the principle of the universal brotherhood of men, and at the same time deny the common Fatherhood of God; where men attempt to use the laws of the Creator, and at the same time resist the right of that Creator to participate in or even to be mentioned in their deliberations.

When the sounds these men utter will have died away; when the tons of paper upon which they record their meaningless phrases will have been forgotten or destroyed; when the magnificent buildings which housed them will have crumbled to dust and are no more; when the world itself shall have perished, then your little 'Hail Marys' and mine, your little sacrifices and mine, our genuine acting out our small parts in a big way in the scene, Fatima, from the drama, Life, — all, all will still be fresh and ever eternal in the mind of God.

We who live by Faith should and must try again and again to realize that the ultimate solution of the world's problems lies in our hands, hands that hold a rosary, hands busy with the work of our state in life, hands offering to the God of heaven and earth the Body and Blood of His only divine Son, sacrificed for the children of earth. In other words, we must have faith and good works: faith that we can do all things with the help of God, and good works which portray the doing of all things with the help of God.

Mary, the Directress of this scene, Fatima, has laid down her conditions. She has never failed with a cast before. She should not fail now. And we should not fail her. Nor will we! Not if we live more our part in this scene, the Fatima Scene, from the Drama, Life.

FREE MATERIAL

WHICH WAY IS BETTER? published by the Southern Regional Council, Inc.

Reprints of two July 4 news articles present two approaches in human relations to a nation made up of many peoples.

CHILDREN'S CORNER



My dear Boys and Girls:

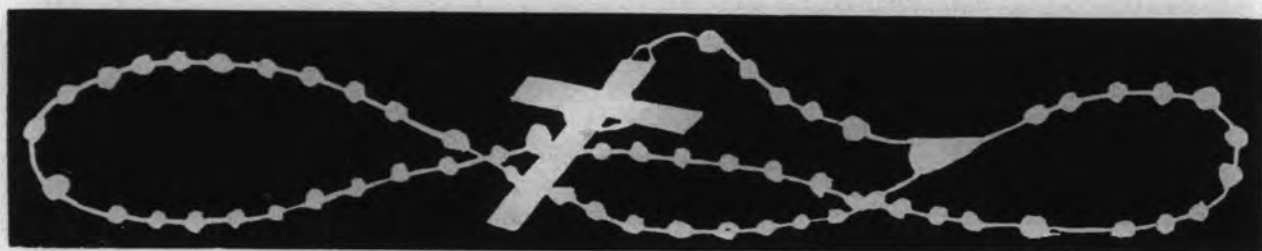
Greetings from old Father Cheer-Up! Say! It must be wonderful to spring out of bed every morning with a whole day of school ahead of you. Many, many years ago I used to go to school. As far as I can remember, I enjoyed it. Of course, I enjoyed recess most of all. Then, we used to play marbles. Old Father Cheer-Up wasn't an expert, but at least he wasn't the worst. If I tried to shoot marbles now, most probably I'd have sore fingers. We also used to play piggy-back fighting: two small boys riding piggy-back on two larger lads would try to pull each other off the "mount." That game must have ended with a lot of torn clothing, especially shirts and coats. But we enjoyed it.

Most of you youngsters going to school today have your popular games that you like to play most. Try to get as much fun out of them as you can, but always remember to be kind to other boys and girls. While you are enjoying yourselves, do not be *selfish*, *stingy*, or *mean*. Do your best to see that others have as much pleasure as you get. If you act in this way, God blesses you in everything you do, even your play.

This month, boys and girls, remember your Holy Rosary. It is a prayer very dear to the heart of the Mother of God. We are encouraged to say our Rosary by the apparitions of Our Lady at Fatima. She appeared six times to the little shepherd children. Each time, she insisted on the recitation of the Rosary. Mary showed herself to her young friends with the Rosary swinging from her hands. When the girl, Lucy, asked her: "Who are you and what do you want?" Our Lady replied: "I am the Lady of the Rosary, and I have come to ask the faithful to amend their lives and ask pardon for their sins. They must not continue to offend Our Lord who already is so deeply offended. They must say the Rosary."

So, we have these words direct from the mouth of the Mother of Jesus. She also urged all those who say the Rosary to recite the following prayer after each decade: "O my Jesus, pardon us; save us from the fire of hell; draw all souls to heaven, especially those in most need."

Say your Rosary in this way, and you will be doing more for the world than many of the famous statesmen who shut God out of their acts, and out of their meetings. October is the month of the



ST. AUGUSTINE'S MESSENGER

Holy Rosary. Make it a month that will increase in you love for the Holy Mother of God.

ONE OF MY FAVORITE SAINTS

Boys and girls, for five months now, you have been telling me and the other boys and girls about your favorite Saints and why you like them more than others. Did I ever mention on these pages who *my* favorite Saint is? I bet you never could guess. But maybe you would, because since I'm a priest, some of you would be smart enough to figure out that my favorite Saint was a priest. And you would be right! Father Cheer-Up's favorite Saint is one who was a priest. His name is St. Jean Marie Baptiste Vianney. We know him by the name, Curé of Ars. He was the parish priest of a little village in France. You know, this priest as a boy was rather slow. His studies for the priesthood were delayed. When he finally began to study theology, his professors considered him so dumb that they thought he never would learn enough to be ordained. But by the grace of God, he attained his goal. He was ordained to the Holy Priesthood. The rest of his life struck everybody with admiration. People flocked to see him in Ars. He solved their problems for them. He brought peace to many a troubled heart. Many were the repentant sinners that he absolved and started out again on the road to heaven. When he died all France mourned. This humble parish priest was proclaimed the patron Saint of all parish priests. You can clearly see, boys and girls, why I have chosen him for my special patron. I want some of the spirit that animated him to be in me. I want some of his love for God and souls to be an inspiration for me all through the days of my priestly life.

Say, come to think of it, I have just written my composition on "One of My Favorite Saints." Now, if I just turn around and give myself first prize this month, that would be the limit.

Our compositions this month come from a little girl and her young brother. The little girl is Agnes Hankinson of

New Baltimore, Penna. Bernard, her little brother, is the only repeater so far in this contest, since he was one of the first to win a prize back in April. That time he wrote about St. Stanislaus. This time he writes about his own name patron, St. Bernard, while his sister writes about St. Michael, the Archangel.

ONE OF MY FAVORITE SAINTS

ST. MICHAEL

St. Michael is one of the Archangels. He is a warrior of God. Once, a long time ago, the bad Angels made war in Heaven. They cried, "We will not serve." They raised the red flag. They tried to drive God from the Heavenly City. But St. Michael led the armies of the good Angels. He drove out the evil army. He knelt before God and cried that God was his only King. So God made him the General of His armies.

All through history, St. Michael has fought the battle of God. He is the Devil's strong enemy. He is the friend and protector of all those who love God and follow Jesus Christ. He protected the chosen people, the Jews, in their wars against their enemies. He is always on the side that is right and good. In the end of the world, a bad man named Anti-Christ will come. He will make war on Christ and the good people. But St. Michael and his army will drive him from the world. That is why we pray after Mass: "St. Michael, the Archangel, defend us in the day of battle." His feast is Sept. 29th.

Agnes Hankinson, age 12
New Baltimore, Penna.

Thanks for a nice write-up about St. Michael, Agnes. Now, we will listen to your little brother, Bernard, who writes about one of his favorite Saints,

ST. BERNARD OF CLAIRVAUX

When Bernard went to be a monk and a priest, thirty of his young friends went with him. Later on his father became a priest, and all his brothers joined him in his Monastery. He had only one sister. At first she was very gay and vain. But soon she became a nun. All that showed how people loved Bernard and followed him. He built a great monastery in a valley called Clairvaux. It was so strict people said "No one will join." Instead hundreds of brave young men came.

The Turks, who hated all Christians, were very strong and had great armies. Bernard taught soldiers how to be fine pure knights. They became the knights of the temple. He

ST. AUGUSTINE'S MESSENGER

led the Christian armies to fight against the Turks. He carried only a crucifix.

But most of all, he loved Christ and Our Lady. As a boy, as a priest, even in the army, he wrote beautiful songs to them. Some of them we sing to this day. And that is why St. Bernard is one of my favorite Saints. His feast is August 20th.

Bernard Hankinson, age 9
New Baltimore, Penna.

Once again, I thank Bernard for a nice composition. The way this story of his Saint is written, you'd think that some day Bernard himself is going to leave home and join some wonderful religious community. I wouldn't be surprised. But I would be very glad, for what we need very much here in our country, and out in the missions, is more brave young men like St. Bernard, who are willing to follow Jesus and to save souls.

Now, I'm going to close shop for October. But, boys and girls, don't forget what I said about having fun during recess while at school. And above all don't forget what I said about reciting the Rosary. Be sure, when you say it, to offer up a few Hail Marys for the priests and Sisters of the colored missions. And don't forget a prayer or two for old me. God bless all of you.

Father Cheer-Up
THE SEMINARY
Bay Saint Louis, Miss.

MISSION INTENTION FOR OCTOBER

Most Rev. Thomas J. McDonnell, D.D.
National Director

The Society for the Propagation
of the Faith

"That Newspapers Might Give Greater Space to Missions"

Everybody knows that periodicals of wide circulation do not treat of missions except rarely, namely when something extraordinary or pleasing to the people can be reported. With regard to papers of restricted circulation, Catholic papers report only news which refers more to their own nation. Papers which might be said to be neither Catholic nor entirely opposed to religion pass over the missions in deep silence, while others which oppose religion attack the missions and calumniate them. The missions which are a continuation of the *Acts of the Apostles* constitute an effort of the Church which demands the cooperation of all Catholics, especially if we consider the

size of the work, its difficulties and the lack of men and means. This collaboration presupposes the zeal and love of Catholics. They must, therefore, have a knowledge, first of all, of the problems and of the events which take place in the mission countries.

Newspapers and periodicals, which are called missionary, exist indeed in Catholic nations but, as a matter of fact, the greater part of them reaches only a small number of readers who help the missions. As for all undertakings of modern times, those newspapers and periodicals only which exercise a great influence will be able to increase the number of friends of the missions and cause to rise a great wave of popular love for them. This will be brought about if they frequently print news about the activities of the missionaries. Such news will be received with great favor by the readers in so far as innumerable questions can be treated such as social problems, political repercussions, the different cultures of peoples, outstanding men of the day, social activities and the progress of the missions. This last especially should be treated as the most desirable of all, namely, the progress of Christian ideas among different races, religions and ways of thinking so different among people.

What would prevent the daily newspapers from treating of missions? Some entirely ignore this field. Others although Catholic do not wish to appear too Catholic, or as they say: clerical. Others give pretext of the lack of space and others do not find suitable news. But at Rome, at The Pontifical Society for the Propagation of the Faith there is an office whose work it is to collect and make available every week for the press whatever happens on the missions and whatever is of importance. This office is called the *Agenzia Internazionale Fides*. We can declare that no other press agency has 500 correspondents throughout every part of the world able to give true emphasis to events because they live among the people themselves and know their language and customs very well.



LET BLESSED MARTIN *walk the earth* AGAIN!

A FULL BURSE, OR SCHOLARSHIP, IN THE NAME OF THIS HOLY MAN, WILL ENABLE US TO TRAIN A STUDENT FOR THE HOLY PRIESTHOOD.



We should have a complete scholarship in honor of Blessed Martin de Porres. For he was imbued with a deep love for God and an intense desire for the spread of God's kingdom on this earth. With a Burse in his name, we can

send forth young men, filled with his charity and zeal, fortified with his love of God, to preach the love of Christ to all men. This Burse stands now at \$1,732.86. We wish to complete it at \$5,000. CAN YOU, OUT OF DEVOTION TO BLESSED MARTIN, HELP US?

Any amount, large or small, will be appreciated.

We have other incomplete burses in honor of St. Joseph, St. Matthias, St. Jude, St. Elizabeth, the Sorrowful Mother, the Holy Ghost, St. Martha and St. Madeline Sophie Barat.

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BAY SAINT LOUIS, MISS.

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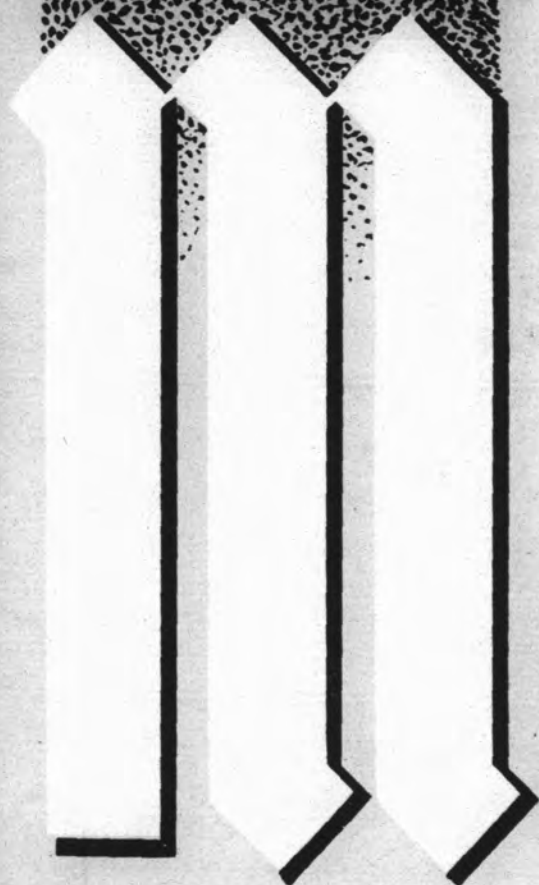
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St. Augustine's



ESSENGER



Vol. XXVII

No. 9

NOVEMBER, 1949



SOME OF GOD'S LATEST (See page 195)

**YOU DON'T NEED TO KNOW HIGHER MATHEMATICS
TO FIGURE OUT THAT THROUGH OUR**



ANNUITY PLAN

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YOU CAN HELP YOURSELF —
YOU CAN HELP THE NEGRO MISSION
CAUSE —

Write to REV. FATHER DIRECTOR
Annuity Plan
Society of the Divine Word
Bay Saint Louis, Miss.

**INVEST-igate our free booklet:
"HOW TO INVEST"**

Contents of This Issue

Purgatory — Brother Francis Patrick	193
Maryall — All To Mary — Arthur C. Winters, S.V.D.	194
The Story of a Church — Thaddeus Boucree, S.V.D.	198
St. James' in Prichard.....	200
What's Happening Here — Frank J. Ford	201
An Apostle of Haiti — John LaBauve, S.V.D.	202
News Broadcast	204
Ewe and I — Albert Kretschmer, S.V.D.	206
With Our S.V.D Fathers on the Colored Missions ..	208
Quote and Unquote	210
Bright Spots in the News	211
November Saints	212
Children's Corner	214
Books	216
Remember Our Friends	216

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A Catholic magazine, published monthly, except July and August, at Techny, Ill., by St. Augustine's Seminary, Bay Saint Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: **Rev. Clarence J. Howard, S.V.D.**

Editorial Office: St. Augustine's Seminary, Bay Saint Louis, Mississippi

Volume XXVII

NOVEMBER, 1949

Number 9

PURGATORY

BROTHER FRANCIS PATRICK

While bodies still the souls entomb,
Men's spirits' sight is swathed in gloom,
God makes impression slight;
But once the soul the body quits,
No other treasure it admits
Than that Supreme Delight.

When earthly tenements they leave,
To God alone they tend to cleave
With most intensive urge;
But cannot reach to their desire
Before they pass through cleansing fire,
Away their dross to purge.

The sight of God did so entrance,
Desire for Him did so advance,
When He their sentence passed;
That save with inexpressive pain
Their eyes can never close again
Till merged with Him at last.

Entranced, enraptured, full of praise,
Upon God's beauty did they gaze,
On Him whom they so love;
And to His bosom would they go
Whom only now they start to know,
A Good all good above.

**YOU DON'T NEED TO KNOW HIGHER MATHEMATICS
TO FIGURE OUT THAT THROUGH OUR**



ANNUITY PLAN

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YOU CAN HELP YOURSELF —
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MARYALL — ALL TO MARY

ARTHUR C. WINTERS, S.V. D.

The old Plymouth almost let us down! At the start of an August mission trip, it had gotten off the Seminary grounds easily enough. It traveled the section of highway to the bridge in a satisfactory manner. But midway across the bay, it began to groan and moan and wheeze and jerk in an alarming fashion, like a man with a sudden heart attack, or like a person with all the wind suddenly knocked out of him, or like a swimmer with a sudden painful stomach cramp. By choking it, feeding it, soothing it, pumping it, cajoling and encouraging it, we managed to make our way off the bridge and up a side road at Henderson Point, Miss., just two miles from Bay Saint Louis whence we started out, and one hundred and forty-nine miles from Pensacola, Fla., our destination. But time was "a-wasting," and Father Leonard Hoefler, S.V.D., and I set about an immediate diagnosis of the ailing car.

Let me mention, now, that this Plymouth is Father Hoefler's baby. He brought it (or rather, it brought him) down from Iowa fifteen months ago, and a trip like that is no mere jump in a jeep. Furthermore, this car had been running around Bay Saint Louis and vicinity for over a year (with minor repairs here and there). But when my companion stepped out to examine the motor, I think I was expecting too much. No magic word was forthcoming to put the veteran of the road back in tip-top shape. It responded to all our guesses with groans and wheezes. One thing definite that we found out was that when we choked it, it was *choked*! Father Hoefler found out another definite thing. That when you blow into the gas tank of a car that has the motor running, the tank will most likely backfire and shoot gasoline all over you, if you don't move out of the way fast enough. (*He didn't, and had to go over in a clump of bushes to change his clothes*).

After mutual but futile efforts to coax a normal performance out of our trusty vehicle, we looked aghast at each other. How were we ever to continue our mission trip? How would we ever get to Pensacola to view the Maryall Negro Mission?

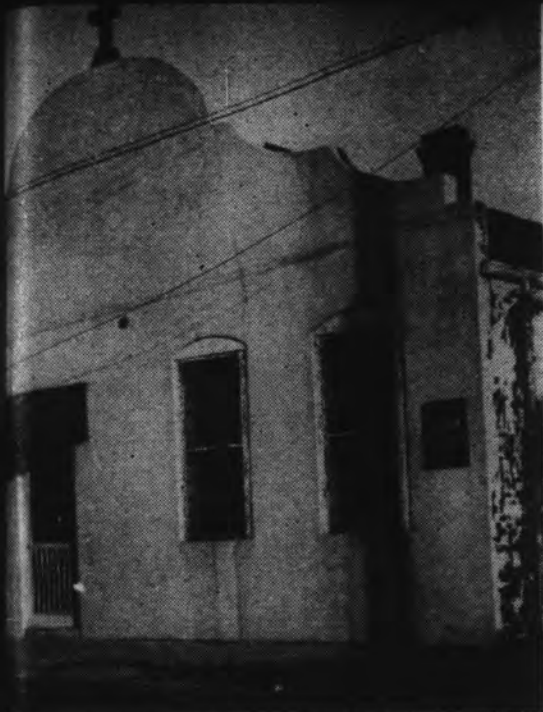
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ST. JOSEPH'S CHURCH, Pensacola, Fla., around which the Maryall Negro Missions center

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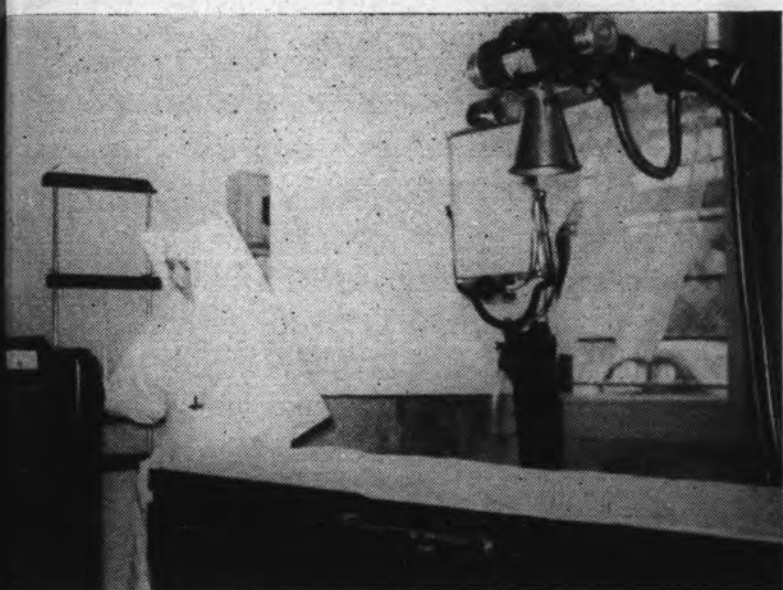


OUR LADY OF
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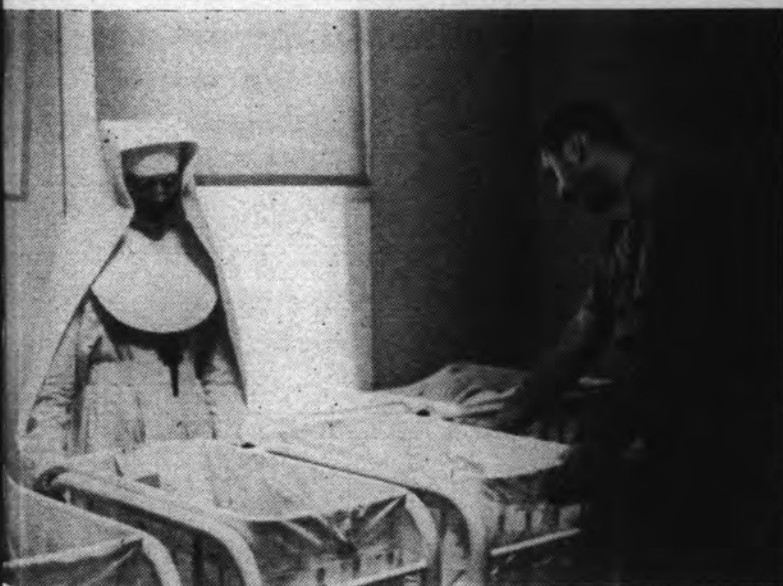
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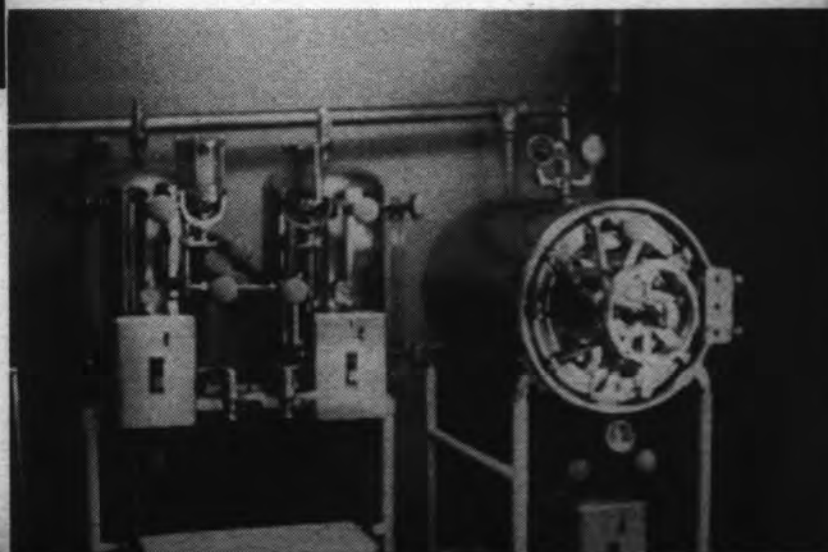


Consultation with a hospital nurse



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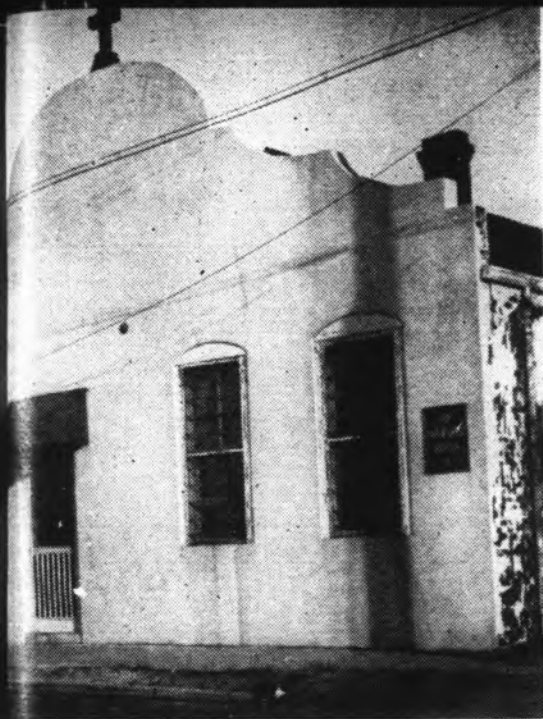
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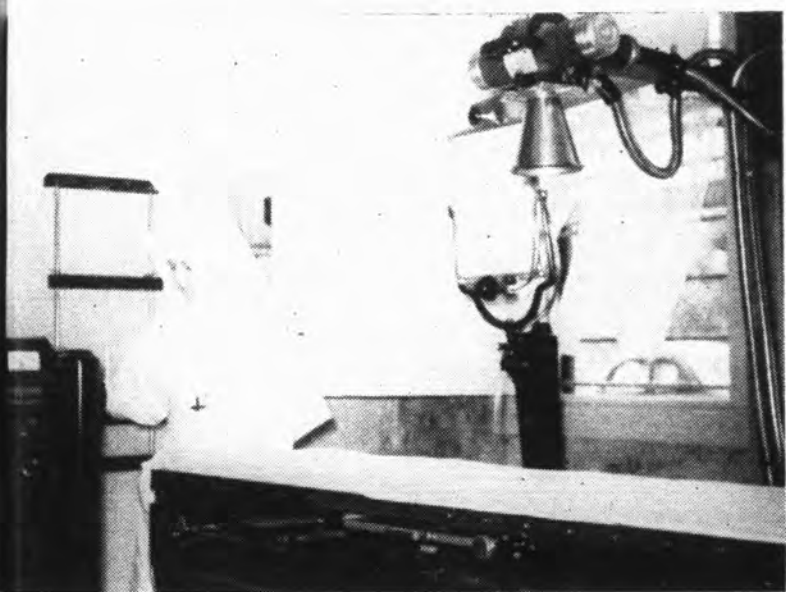


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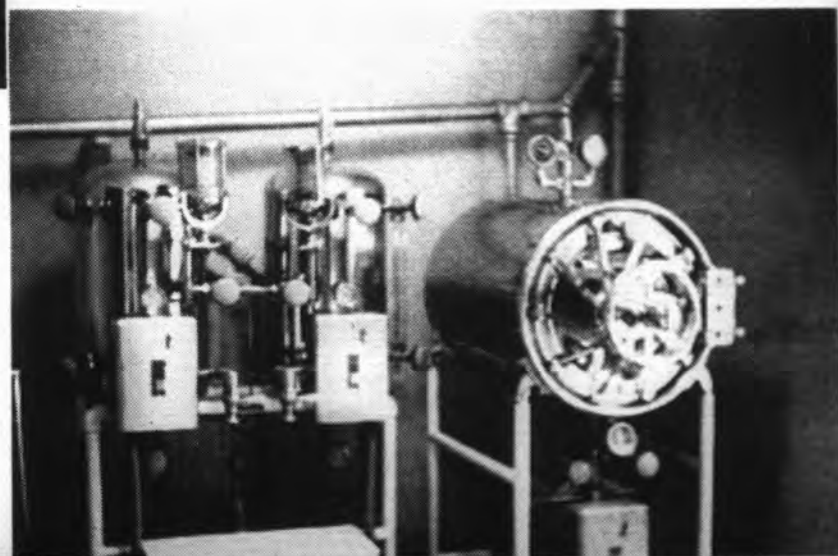
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ST. AUGUSTINE'S MESSENGER



MARY IMMACULATE CHAPEL, West Pensacola, Fla. A fair is in progress

trieve, Seminary mechanic. The answer came with our being towed slowly and humbly back across the bridge to Bay St. Louis. The answer came in a garage where sick machines of all kinds stood on every side. The answer was a brand-new five-inch section of rubber feed line to replace the old warped-shut one that had stopped our onrush to Florida.

Three hours after our first start, we made our second, fortified with the assurance of the master mechanic who had fixed our car, and hastened on our way by Mr. John's farewell. Four and a half hours later, with Gulfport, Biloxi, and Pascagoula, all in Mississippi, behind us — with Mobile, Alabama, behind us — we rode into Pensacola, which is in the section of Florida that belongs to the Mobile diocese.

It was fitting that a little Catholic lad, who went to the "Cath'lic" school, should direct us to St. Joseph's Church. Minutes later we were standing in a little parlor meeting the head of the Maryall Negro Mission of Pensacola.

Rev. John J. Raleigh, the director of Maryall, is a veteran of many years of labor among the colored people of the South. We found him a very genial host, anxious to impart to us information about his work. To help care for the nine institutions under his charge, Father has as assistants, Rev. David Becher, a secular priest, and two Resurrectionist Fathers, Rev. Clement Weiss, C.R., and Rev. Joseph Bartkowicz, C.R.

We read in a little publicity folder that "Maryall Negro Missions, founded in June, 1938, are so called because every church, chapel, or institution erected or provided since the founding date, has been given the name of Our Blessed Mother or one of her titles." Take a look at this list: *Mary Immaculate Chapel*, West Pensacola; *Our Lady of Grace*, Panama City; *Our Lady of Victory*, New Warrington; *Our Lady's Prenatal Clinic* and *Our Lady of Angels Hospital*, Pensacola; *Our Lady of Fatima*, Cantonment. Now you see the reason for the name *Maryall*. But there is one exception. Among the seven units numbered by Father Raleigh is a very old mission that he took over from someone else. But even this one bears a relation to Mary for it is named St. Anne's, after her Mother. This is in Bagdad, Fla.

The next morning we visited Our Lady of the Angels Hospital, devoted exclusively to the care of maternity cases. It is a remodeled bakery, that was purchased in 1945. We met the gentle and capable Sisters of St. Francis from Glen Riddle, Penn. There was the Superior,

ST. AUGUSTINE'S MESSENGER



OUR LADY OF FATIMA CHURCH Cantonment Fla.

Sister Ethnea, then Sister Adjutor, and the two young efficient-looking ones, Sister Ivo and Sister Francis. Day and night they dispense the charity of Christ to Negro mothers of the city. They are all registered nurses with years of experience behind them. Their institution, though small, is complete and modern in every way. The staff, besides the Sisters, is composed of the colored physicians, nurses, aides and technicians of Pensacola.

Our next stop was the clinic which occupies a separate building, together with the publicity office. Every month, about 350 prospective mothers take advantage of the free elementary prenatal advice. In addition, a Negro dentist, Dr. S. W.

(below) **OUR LADY OF VICTORY CHURCH,**
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Boyd, gives his services free twice a month. Every Monday, the chief of the hospital staff, Dr. E. F. Aaron, examines from fifty to sixty patients. This service is likewise free. Dr. F. J. Altieri, an eye doctor, attends the clinic every Tuesday. The people who need glasses are urged to pay what they can, and Maryall makes up the difference.

Our next move was toward the publicity office, where we "shot" Miss Anna Mae Dais. This young



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St. Joseph's parish church, around which Maryall centers, is old. It was founded in 1891. The present church was built in 1893, and is a spacious high-roofed building. The parish numbers about 1,000 members. St. Joseph's School, founded in 1891, was staffed for many years by the devoted Sisters of Mercy.

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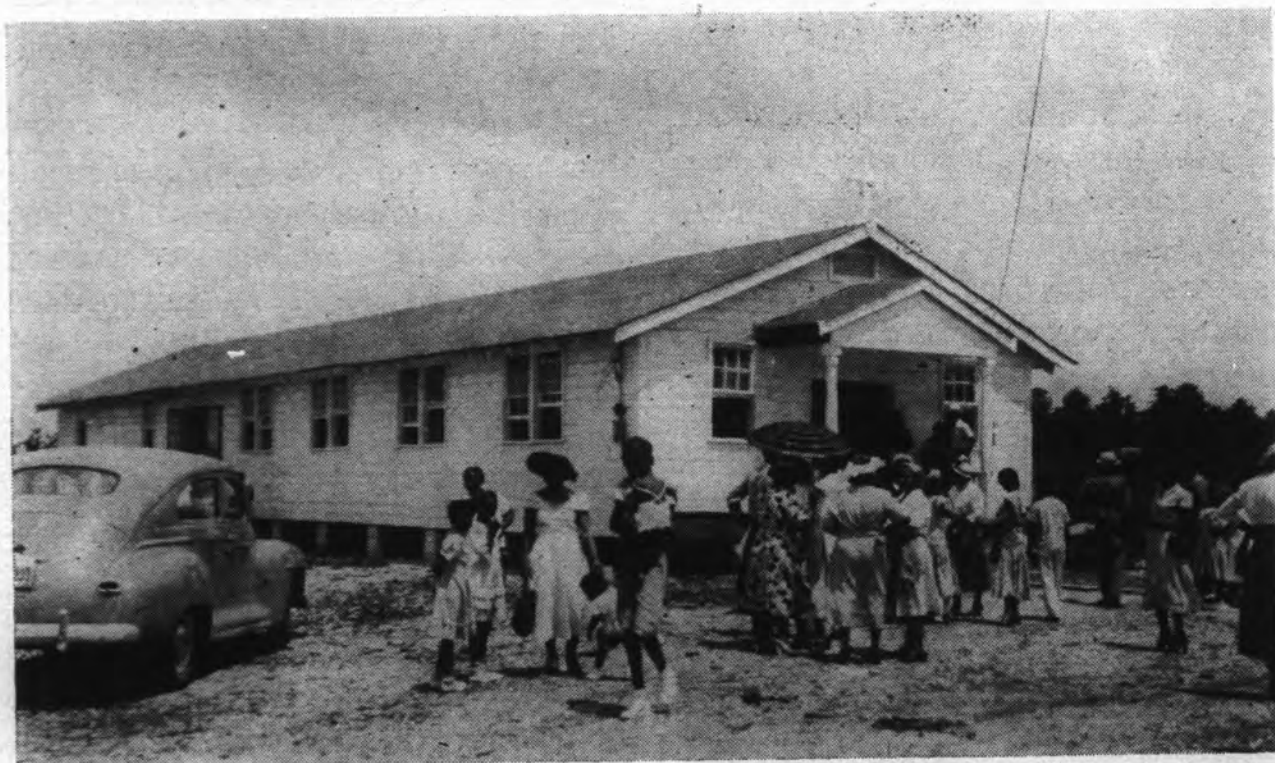
- From an intense yearning
- and a willingness to work
- a church was born

Sunday morning, June 12, 1949, was a great morning for the Catholics of the Louisa Street Housing Project district and the immediately surrounding areas of what is called downtown, back-of-town in old New Orleans. That morning, young and old, in cars and on foot, alone and in groups, were hastening along the main streets of the project area. Why were so many people going in the same direction? What was the excitement? The people in that neighborhood knew; the youngsters had distributed enough circulars during the past week.

The reason for it all was a new Catholic church, due to be dedicated that day. It is St. Philip's on Metropolitan St., in New Orleans, La. Holy Mass was to be celebrated

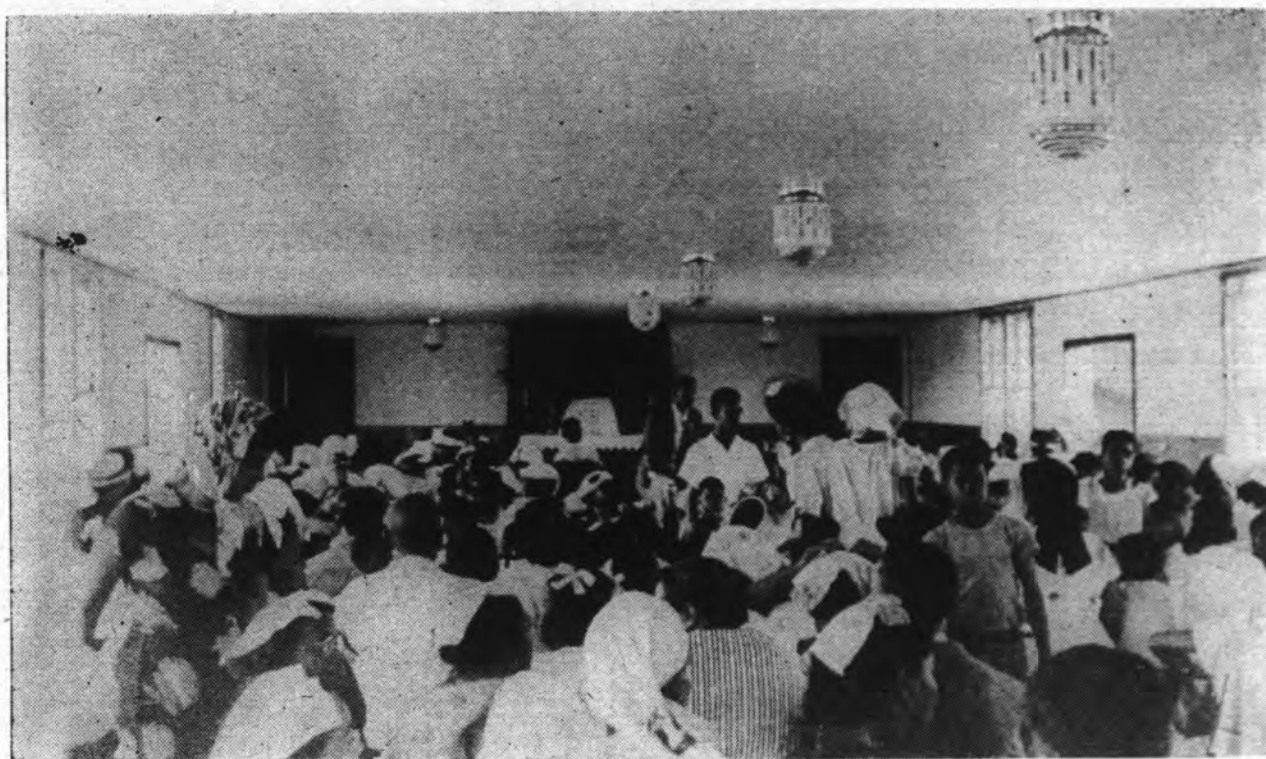
in St. Philip's for the first time on that glorious morning. From then on, approximately 1200 Catholics of the Louisa Street area would have a "church of their own," comparatively near to them.

The opening of St. Philip's was prefaced by years of planning, working, and sacrificing. For a long period of time, the people in that region had been in need of a nearby Catholic church. They had to travel long distances to the various surrounding *Colored Catholic churches*. Some went to Holy Redeemer, some went to Corpus Christi, and others used the back corner pews of *white Catholic churches* located nearby. The people begged for a church and even worked for the possible establishment of a reg-



ST. PHILIP'S CHURCH, NEW ORLEANS, LA.

ST. AUGUSTINE'S MESSENGER



Attending the High Mass on the dedication day

ular parish. About twelve years ago, some young ladies went from house to house, counting the number of Negro Catholics in the neighborhood. One lady put a collection box in a grocery store. It brought in good results. Some young men volunteered to be ushers. One youth, just out of grammar school, offered to take care of the altar boys. Enthusiasm ran high.

All these things were being done under the inspiration and with the cooperation of Father Vincent J. Severino, S. S. J., then pastor of Holy Redeemer. But unfortunately, before anything definite had been accomplished, Father Severino's pastorate at Holy Redeemer ended, and he was transferred to Washington, D. C.

For a while, no new leader was at hand. Then, four years ago, the Louisa Street Housing Project was begun. Hundreds of families moved into the area. New interest in the people's spiritual needs was

awakened. Once again zealous Josephites came to help — first, Rev. William Dodd, S. S. J., then Rev. James Walsh, S. S. J., and Rev. Peter Kenny, S. S. J.

On Easter Sunday, 1946, Father Dodd said Mass in the balcony of the local movie house, the Delta Theater. This was to continue for several years. Besides working in this district, Father Dodd was assistant pastor at St. Raymond's Church. He was also engaged in building a church in the Gentilly area. At the completion of this latter church, in

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One of the zealous parish workers



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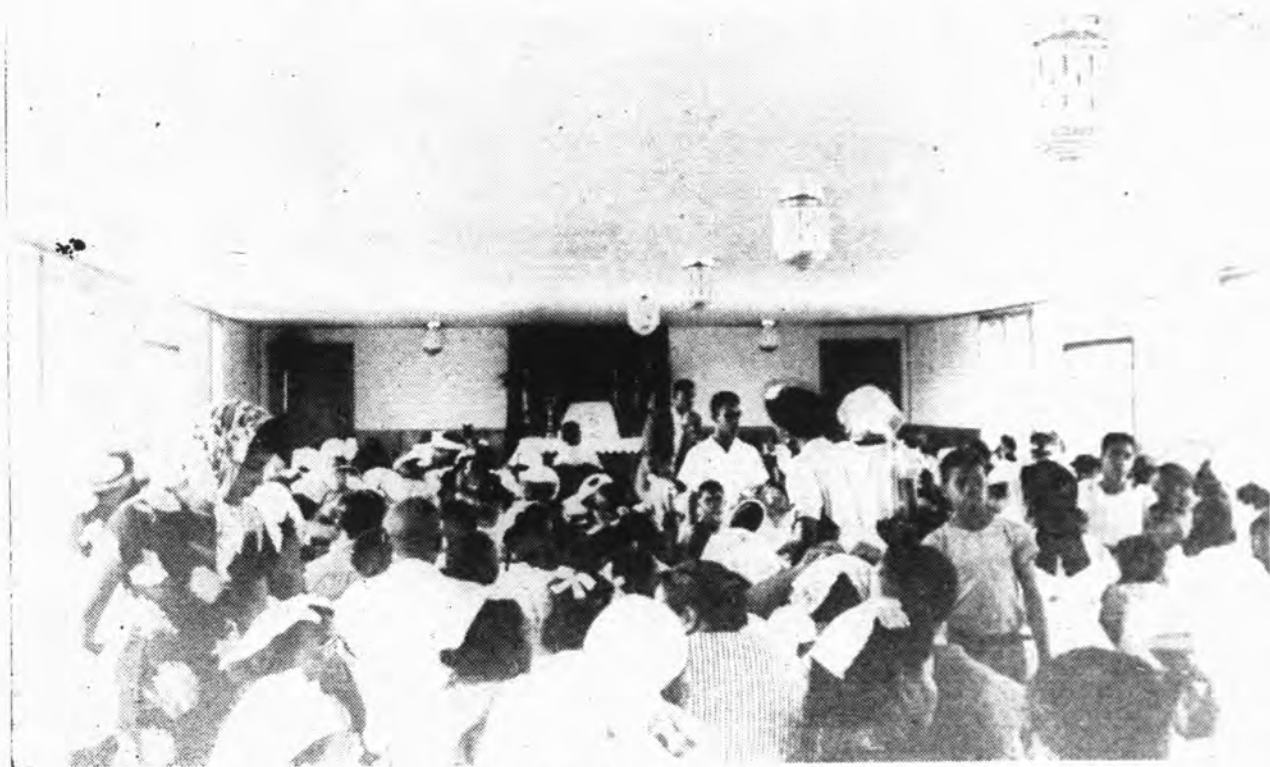
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St. James' in Prichard

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FIRST COMMUNION CLASS

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St. James' parish in Prichard, Ala., is cared for by the Josephite



ST. JAMES' CHURCH

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(Continued on page 205)



ST. JAMES' SCHOOL

WHAT'S HAPPENING HERE

FRANK J. FORD

Pointed Comment

In an editorial titled "Brotherhood Week," the *Tablet*, Catholic weekly of Brooklyn, observes that "There is very little real significance in a 'Brotherhood Week' for true followers of Jesus Christ. To a real Christian, every day must be a 'brotherhood' day. *By this shall all men know that you are my disciples, that you have love one for another.* These are the words of our Divine Lord. The brotherhood that results from the practice of Christian Charity is the objective of the practical application of Christ's words to His followers. There is no distinction of race or color or national origin where souls are concerned," declares the *Tablet*. "Souls have no color. Souls have no race. Souls have only one origin — the Divine Paternity from which they receive existence."

Talking Point for Commies

The failure of Congress to pass civil rights legislation is denounced by Alfred Baker Lewis, prominent layman, "not only because racial discrimination is unjust, but because such discrimination in some parts of our country is used by Russia and her Communists to discredit the United States abroad. This situation is one not realized by many people," says Mr. Lewis. "Discrimination in educational opportunities in most states where there are separate schools for whites and Negroes, discrimination against Negroes and other racial minorities in job opportunities, payment of poll taxes required in order to get the right to vote in some states, and other flagrant injustices are told to people by Communists in other parts of the world as part of the picture of life in America. Both for the sake of justice and to make easier the job of our diplomats abroad in combatting Communist imperialism, we ought to insist that Congress enact President Truman's civil rights program. The fact that racial discrimination in the United States is an advantage to the Russians in their diplomatic contest with the United

States raises a serious question concerning the sincerity of the Communist in trying to end such discrimination here, for the Communists always do whatever is advantageous to Russia."

A Myth Exploded

The blatant boast of Communists that there is no discrimination in Russia against the Negro is effectively belayed by Father D.J. Corrigan, one of the foremost champions of Negro rights in America. "Neither, I suppose," answers Father Corrigan, "is there any in Alaska, Iceland, or Norway. There can hardly be discrimination where the Negro is practically non-existent. But there is discrimination against certain groups in Russia, notably against the non-Communists, the peasants, the Catholics, and Protestants. It is not hard to imagine what would happen to a Negro in Russia who would dare oppose the Communist Party or insist that his children be reared in the Christian Faith." Father Corrigan then quotes William Henry Chamberlain, former foreign correspondent for the *Christian Science Monitor*, who flatly charges that "the Russian government has established human slavery on a giant scale, and now controls more slaves than there ever were in the United States before the Civil War."

Odds and Ends

The first experiment at mixing the billets of white and Negro troops at Camp McCoy, Wis., is taking place without the slightest friction. Lt. Col. Homer R. Lewis, commander of the all-Negro 954th Field Artillery, and himself a Negro, declares that his men "are fitting into the life of the various barracks without incident. They are all happy about it," says Commander Lewis, "and they tell me the white fellows in their barracks have accepted them in a very fine way." ... "Along with all of its backwardness, Africa is one of the most intensely religious parts of the world today," says Ernie Hill, (Continued on page 213)

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AN APOSTLE OF HAITI

JOHN LABAUVE, S.V. D.

Perhaps the most encouraging aspect of the Church's missionary work in the world today is the rapid growth of the native clergy. Reports from every corner of the vineyard reveal the tireless efforts of native priests, Brothers, and Sisters to bring to their benighted fellow-countrymen the enlightening message of Christianity.

Although Haiti is traditionally Catholic (more than ninety per cent of her 3,000,000 people have been baptized), the work of the native clergy there is practically the same as that in pagan countries. Because of the scarcity of priests (300 in the whole country), many places can be visited only at long intervals. Thus the Faith cannot flourish there as it should. But in spite of the fact that the number of native priests in Haiti is small (50), they are rendering a good account of themselves in the apostolic field. Some idea of the zeal and industry they have displayed in their work can be gained from a consideration of the career of the Rev. Jacques-Marie Clerville, a young secular priest of the diocese of Les Cayes.

Father Clerville was ordained to the holy priesthood in 1944, upon the completion of his philosophical and theological studies at Notre Dame Seminary, Port-au-Prince, Haiti's capital. His first appointment was to parish work at Miragoane. He remained there two years, first as assistant and afterwards as pastor. Since the work was entrusted to him at the death of the pastor in June, 1945, his principal duty was to maintain the existing

status of the parish. However, the zealous priest tried to make some progress. Under his guidance, and with the able assistance of Dr. Raoul Pierre-Louis, various organizations for the young were formed. He also established Catholic Action in various forms. After an intensified series of sermons on the dignity of Christian marriage, he succeeded with the kind help of the bishop, the Most Rev. Louis Collignon, O.M.I., in performing or rectifying more than six hundred marriages.

REV. JACQUES-MARIE CLERVILLE





A group of Haitian seminarians at Notre Dame Seminary, Port-au-Prince. All are now ordained. Father Clerville is seated first from the left.

In May, 1946, the bishop removed the young apostle to the Grand Anse and placed him in charge of two large parishes, Morou and Alricots. He remained here only seven months, but again his course of instructions on marriage yielded a gratifying harvest. From the Grand Anse he moved on to Fond des Blancs in the province of Aquin, just twenty-five miles from Miragoane, his first post.

It was Fond des Blancs that exacted most from the young priest's administrative ability. Here his "daily solicitude for the Church" had to be coupled with efforts to ameliorate many of the living conditions of the people. When Father arrived at Fond des Blancs, the place was a veritable wilderness, with almost no means of communicating with the rest of the country. Even water was scarce, because of the infrequent rainfall.

His first move was to build a road joining Fond des Blancs with Miragoane. This was followed by the establishment of a health clinic and the digging of wells, all at the expense of the Government. Likewise, with the help of the bishop, a number of

schools and small chapels were built along the countryside. But by far the biggest task, or at least the one that caused the young priest most anxiety, was the drive to raise funds for a sizable church at Fond des Blancs. The whole population took part in the drive. Collections were made all over the country, and the people rallied to his aid so well that he was able to start building in six months.

Father's next call was as administrator for two months at the parish of Corbeck, nine miles from Les Cayes. Following this was a permanent assignment to St. Louis du Sud, where he has been for the last nine months.

Here again the work of the energetic young priest is literally to "renew the face of the earth." There is a large church to be completed and decorated, but scant funds with which to accomplish this. There is no bell to summon the faithful to church services. The spiritual life of the parish, too, is not up to par. The priest is trying, by means of sermons and instructions, to arouse the flock to a greater appreciation of their Catholic Faith. The work in the outlying districts presents practically the same picture. Only recently, Father Clerville set up the first ten schools for the children.

The town of St. Louis du Sud itself is in a very unhealthy location. It is built on marshland, and the pools of stagnant water are breeding places for diseases. When the Government informed the priest that it would not be able to remedy the situation immediately, Father Clerville formed a Committee of Hygiene to clean the city and drain the swamps, and thus cut down the death rate as much as possible.

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New Music Director

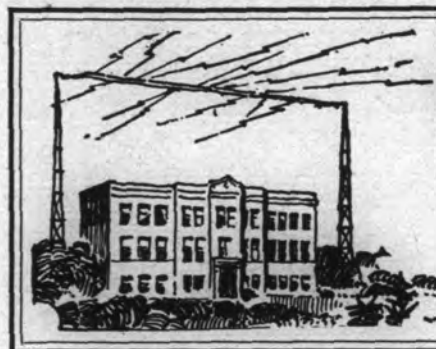
Mr. Charles Henry is the new music teacher and band director at the Seminary. He thus resumes a post he held several years ago and interrupted only to attend Massachusetts Institute of Technology, in Cambridge, Mass.

Ball Team

The major seminarians organized their baseball team early this year. They were able to take on an outside outfit almost before the minor seminarians had settled down. On September 11, the oldsters engaged a team from De-Lisle, Miss. The play was close throughout the game. In fact, it actually ended in a tie, 9-9, due to the inexorable routine of the Seminary. But this early practice did much toward preparing the Fraters for the annual Family Feast contest.

Students' Retreat

The retreat exercises of the minor seminarians were directed by our Acting Rector, Rev. Clarence Howard. From September 22 to the 25, the boys thought about spiritual things, how they



NEWS BRIEF

St. Augustine's Seminary

Conducted by the Superior
for the training of
Priesthood

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brother

could better mold their lives according to the pattern of the life of Jesus Christ.

Kindly Remember....

We recommend to the prayers of our readers the soul of Bernard Hoefler, the father of one of our most popular teachers here at the Seminary, Rev. Leonard Hoefler. Father Hoefler was absent from the Seminary for about a week, attending the funeral of his father, in Granville, Iowa. During his absence, some of his classes were taken by Rev. Arthur Winters, who is (at the time of this writing) still at the Seminary, holding the job of Acting Editor of ST. AUGUSTINE'S MESSENGER. Father Winters will leave for Lafayette, La., as soon as he can re-



Beautiful Seminary scenery. Brothers Bonaventure and Alphonsus enjoy it

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ST. JAMES' IN PRICHARD

(Continued from page 200)

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progressive St. James' parish in Prichard.

AN APOSTLE OF HAITI

(Continued from page 203)

True to form, this young "missionary to his own people" does not rest satisfied with preaching the Gospel. He believes that a healthy spiritual and moral life can best function under healthy living conditions. And his aim is to insure both of these for his people.

Recently Father Clerville wrote to a friend: "With the help of God and your prayers, I hope to evangelize this corner of the Lord's vineyard, and to spread here the light of true Christian civilization." In this one sentence he enunciated, perhaps not purposely, the real aim of the missionary activity of the priests of the Church, but more particularly of the native clergy.



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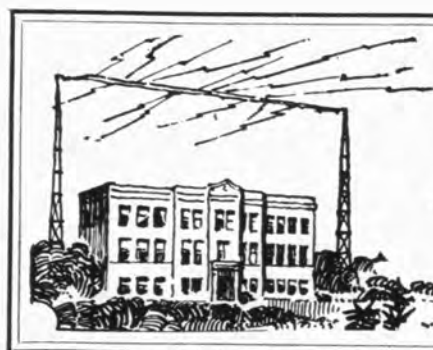
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The author of this article

Eight months have passed since my arrival in the Gold Coast. During the first months I was stationed in Accra, which is the central mission station of the Vicariate. Since I was engaged part of the time in secretarial work for Bishop Noser, I spent only a part of the day studying the Ewe language which I am supposed to learn for my future work. But on Easter Monday, I was told to go up to the Krobo hills to study Ewe at Mt. Mary College so that I could devote all my time to the language.

Mt. Mary is a teachers' training school. Since I am not too well acquainted with the British school system, I shall confine myself to just a few remarks about Mt. Mary. This institution is supported by the Government but conducted by the missionaries with the aid of several African teachers. The number of students is limited to 30 per class. The course lasts two years. The first graduates left here in December, 1948, to begin teaching in various schools throughout the colony. The difference between the British and American school systems makes

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ALBERT KRETSCHMER, S.V. D.

- A Missionary's First Job —
- Learning the Language

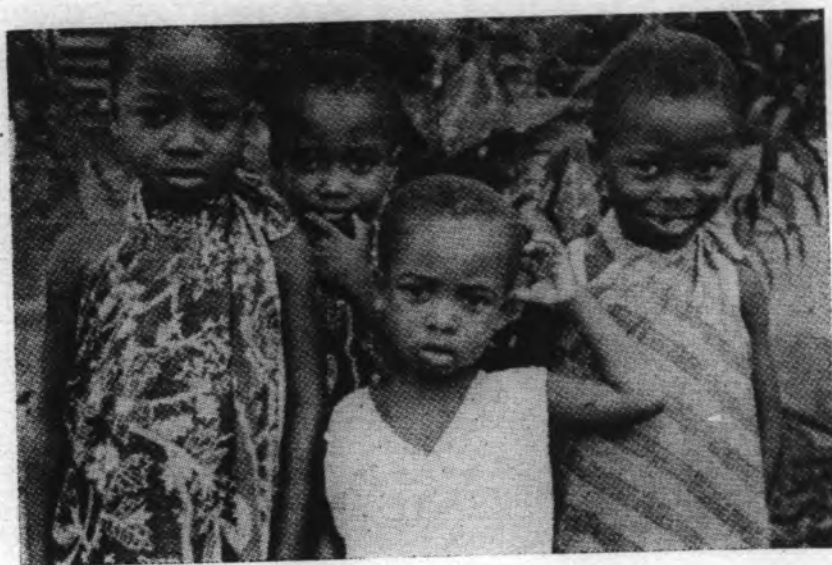
it dangerous to make comparisons. But I was told that the teachers who graduate from here are qualified to teach in what would correspond to the first four grades in U.S. grammar schools. Another two years of training is required to be qualified to teach the remaining grades.

The college has been occupying temporary quarters at the Catholic mission in Agomanya. The dormitories and dining-hall are prefabricated structures bought from the U. S. Army after the war. At present some new buildings are under construction at Adzipo, a village about 3 miles from Agomanya, whither the college will be transferred. But it is difficult to say when the new quarters will be ready because building is a very slow affair out here due to the scarcity of necessary materials.

I have been sent here to study Ewe, but it is not on the college's order of studies. I am just boarding here and have to study privately. The reason I was sent here was that I would be freed from my work and other distraction that made it difficult for me to concentrate on the study of Ewe in Accra. Then, too, I have the benefit of having a very experienced Ewe teacher, Mr. Henry Aidam. He is an Ewe man by birth and speaks the Anglo Ewe, which is considered to be pure Ewe and compares with the three or four other Ewe dialects as High German compares with the other German dialects. Once you learn Anglo, you

ST. AUGUSTINE'S MESSENGER

"We don't find 'Ewe' hard at all!" say youngsters of the Accra Catholic Mission



can understand the other Ewe dialects without much difficulty. But first you have to learn the Anglo. There's the rub! The African mentality is quite different from our European and American way of thinking. When we speak, we take a lot of minor details for granted, since in European languages they are understood from the context of the sentence. But in these African languages, nothing is taken for granted, it seems, but is expressed by precise words. For example, we would say in English: "The man went hunting in the woods to get a bird for soup." But the Ewes use nine different verbs to express this. A verbal translation would be: "The hunter took the gun, went around, went into the woods, saying he would look for a bird, would shoot it, would come, make soup, would eat."

My teacher, Mr. Aidam, is a man of about 70 years. Born in Togoland, he was among the first Ewe converts the S. V. D. missionaries had when they began the conversion of Togo back in the 1880's. Since he spoke the pure Ewe, the first missionaries were desirous of getting the correct translation of the cate-

chism and prayers into Ewe. Therefore they took him as a boy to the Motherhouse of the Society at Steyl, Holland. There he assisted the missionaries in translating the prayers and other books. When he returned to Togo, he taught in our schools till the S. V. D. Fathers were exiled from Togo after the first World War. From Togo, as is the custom with so many Ewes, he migrated westward and eventually settled here among the Krobo people. It was he who gathered a few fellow Ewe immigrants at his home each Sunday for prayers and instructions before a missionary came to this section. The pagans called it the "Devil's religion" that he was teaching. But he kept at his catechizing so that it was a very pleasant surprise to the first of our Fathers who came here to find a teacher from our old Togo mission. Mr. Aidam still remembers all the old Togo missionaries as do many of the other Ewe people who have wandered into the Gold Coast.

Since most of the people know nothing about the grammar of their language, I am fortunate in having Mr. Aidam for a teacher. For he

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ST. AUGUSTINE'S MESSENGER

"We don't find 'Ewe' hard at all!" say youngsters of the Accra Catholic Mission



can understand the other Ewe dialects without much difficulty. But first you have to learn the Anglo. There's the rub! The African mentality is quite different from our European and American way of thinking. When we speak, we take a lot of minor details for granted, since in European languages they are understood from the context of the sentence. But in these African languages, nothing is taken for granted, it seems, but is expressed by precise words. For example, we would say in English: "The man went hunting in the woods to get a bird for soup." But the Ewes use nine different verbs to express this. A verbal translation would be: "The hunter took the gun, went around, went into the woods, saying he would look for a bird, would shoot it, would come, make soup, would eat."

My teacher, Mr. Aidam, is a man of about 70 years. Born in Togoland, he was among the first Ewe converts the S. V. D. missionaries had when they began the conversion of Togo back in the 1880's. Since he spoke the pure Ewe, the first missionaries were desirous of getting the correct translation of the cate-

chism and prayers into Ewe. Therefore they took him as a boy to the Motherhouse of the Society at Steyl, Holland. There he assisted the missionaries in translating the prayers and other books. When he returned to Togo, he taught in our schools till the S. V. D. Fathers were exiled from Togo after the first World War. From Togo, as is the custom with so many Ewes, he migrated westward and eventually settled here among the Krobo people. It was he who gathered a few fellow Ewe immigrants at his home each Sunday for prayers and instructions before a missionary came to this section. The pagans called it the "Devil's religion" that he was teaching. But he kept at his catechizing so that it was a very pleasant surprise to the first of our Fathers who came here to find a teacher from our old Togo mission. Mr. Aidam still remembers all the old Togo missionaries as do many of the other Ewe people who have wandered into the Gold Coast.

Since most of the people know nothing about the grammar of their language, I am fortunate in having Mr. Aidam for a teacher. For he

(Continued on page 209)



With our SVD Fathers on the Colored Missions



ST. JOSEPH'S CHURCH AND RECTORY
Maurice, La.

Hattiesburg

Two former missionaries to China are striking out in a new venture for the Southern Province of St. Augustine. They are the Fathers Thomas Megan and Joseph Stier. With the preliminary negotiations finished, with a car to facilitate their mission operations, they started work last September. Father Stier left the Seminary enroute to Hattiesburg on September 29. Father Megan came down from the North and met him in this Mississippi city. Together they started a new mission.

Change

Rev. Francis Ecimovich, formerly assistant to Father Peter Oswald down in Point-a-la-Hache, La., has been appointed pastor of St. Peter Claver Mission in Taylor, Tex. He replaces Rev. Lawrence Dudink, who has been transferred to Father Frank's former position.

Father Bowman Building

Rev. John Bowman has begun to build in Mound Bayou, Miss. His building will be a combination rectory and chapel. This new mission is located

on a ten-acre tract of land very close to the heart of this little all-Negro town. He states that he has been given a very cordial reception by the townsfolk.

Home is the Pioneer

Father Joseph Eckert returned to the Southern Province in the second last week of September. He had been occupied with the remodeling of the farm house on the property of Granby, Canada, where the newest S.V. D. mission house (Mount St. John Baptist) has been established.

Our Navy Chaplain

Father Joseph Garrity is now stationed at Treasure Island, California. His address is: U.S. Naval Station, Treasure Island, San Francisco, Cal. Drop him a line or two; I am sure he will appreciate it.

Mission Movie

Rev. Robert Pung has finished revising the Vocation Film ('Mid Sweat and Toil in Dixie'). Music has also been



**Sisters' Chapel, Immaculate Heart of Mary
Convent, Lafayette, La.**

ST. AUGUSTINE'S MESSENGER



Rev. William Jans, assistant pastor of Holy Ghost Church, Jackson, Miss., visits the Seminary with young ladies from the parish school; left to right: Miss Doristeen Newell, Miss Sarah Washington, Miss Katherine Stewart and Miss Viola Brice.

put to the film. This will soon be put into general circulation. In time, the Society will have several color films on S.V. D. missions available for educational purposes.

EWE AND I

(Continued from page 207)

can explain the Ewe in English, and also illustrate the grammar by comparing it with German, which he knows quite well in addition to Krobo. He gives me an instruction here at the Mission for an hour in the morning, and in the afternoon I go to his house, since it is rather difficult for him to get around now due to his age and some ailment which has caused his left leg to swell twice its normal size. I get about five hours of study per day here at Mt. Mary, whereas in Accra I got about half of that. But it makes one's head feel like a balloon at times to spend so much time at one subject.

Therefore, I try to break up the time into periods of one hour and take care of my Office and other duties in between, besides taking a nap after dinner as is customary in the tropics. Sometimes I take one in the morning, too, in order to refresh my brain, so that the study of the language does not become too much of a mental strain.

However, in the past month I did little studying of Ewe. An attack of gastric malaria sent me back to Accra for a stay of nine days in the hospital. Then the doctor gave me orders that I was not to study for two weeks or do any hard work. But after lying and sitting around for a whole month, I am back to normal again and trying to relearn all the Ewe I forgot during my enforced vacation.

~~~~~  
**Happy Thanksgiving**





## With our SVD Fathers on the Colored Missions



**ST. JOSEPH'S CHURCH AND RECTORY**  
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*(Continued from page 207)*

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~~~~~  
Happy Thanksgiving



"Quote and Unquote"

- What Others Are Saying Of
- And About the Negro

About an Interracial Camp Pigeon Lake, Wis.

Said Henry A. Mullin, the camp's director:

"The only thing we aren't keen about is that word 'interracial.' After all, it's just a camp for people and if we're real Catholics, the question of race isn't at all important."

Said Elsbeth Frinken, one of the campers:

"This is the first time I have ever come in contact with so many colored people. I think the experience was very good for me and I have learned a lot about colored people that I never knew before. Working, eating, playing and sleeping with all these people has given me a better understanding of colored people and also white people."

Said Joyce Olivier, another camper:

"I liked the camp because all people, no matter what color or creed, can live together without being prejudiced and disliking each other."

A third camper, Mary Klein, remarked:

"This camp has proved conclusively to me that all people, regardless of their racial heritage, can live together in complete harmony. If Catholics really applied the Church's doctrine on the Mystical Body of Christ, there would be no need for publicity about a camp of this nature, for all races would be living together and such a camp would be the accepted thing."

Wrote Rev. Franklin Kennedy, Editor of the Catholic Herald Citizen of Mil-

waukee:

"While national commissions on human relations and various groups promoting racial amity and university professors propound ways and means of living in harmony, the St. Vincent de Paul Society of Milwaukee (*sponsors of the camp*) calmly proceeds to show how this all works — the only way, by giving people of various racial backgrounds an opportunity to live together as children of God and brethren in Christ."

"Handicap"

"In America's South two out of each 100 Negroes are Catholic. But in the African Congo 30 of each 100 Negroes are Catholic. Perhaps the missions in Africa do not have as heavy a handicap as those in our Southland."

A. L. Jackson in his column in Catholic Action of the South

All are Concerned

"A confirmed Southerner once said that we of the North should keep our noses out of the affairs of the South, that the South is able to solve its own problems. He was, no doubt, referring to the Negro problem. That kind of thinking has false implications. In the first place it presumes a division which does not and should not exist. We think of the United States as just that, as united, as a unit. And we are concerned how democracy is working in every section of our great republic. Wherever, for example, flagrant injustice occurs it needs to be exposed and denounced."

*Editorial: The Witness
Dubuque, Iowa*

BRIGHT SPOTS IN THE NEWS

Generous Contractor

A Virginia contractor, moved by zeal for the colored mission in Kenbridge, Va., has offered to match in work and time what anyone else will match in donations toward the erection of a Catholic mission church there. The Precious Blood Fathers have found a sizable group of Negro convert Catholics in that area and think that a church for them would fill an evident need. During the summer, a vacation school, conducted by them, attracted 55 children to its religious instruction, Bible pictures, singing and games.

Hoey Awards

The 1949 recipients of the James J. Hoey Awards for Interracial Justice are John J. O'Connor, educator, editor, and secretary of the Catholic Interracial Council of Washington, D.C., and M.C. Clarke, prominent Catholic Negro convert and president of the Dunbar Life Insurance Company of Cleveland Ohio. They are considered the outstanding white and Negro Catholic laymen who have made the greatest contribution to the cause of interracial justice during the past year. The presentation of the awards will be made in Washington, D.C., on the Feast of Christ the King.

First Negro in Texas University

Herman Albert Barnett, of San Antonio, Tex., will be the first Negro student to enroll at the University of Texas Medical School at Galveston. Barnett is a 1943 graduate of a San Antonio high school, and a 1949 graduate, magna cum laude, of Samuel Houston College, Austin. There he majored in chemistry, minored in mathematics, and received a Bachelor of Science degree. His attendance at the classes at Galveston is a temporary measure, lasting only until the state's Negro medical school is established in Houston.

Oklahoma University

During the summer, approximately 75 Negro students attended the summer sessions of eight weeks, or four weeks

at the University of Oklahoma. Six of this number have enrolled in the regular classes during the school year. Among them are the pioneers, Mrs. Ada Lois Fisher and Mr. G. W. McLaurin

Three Firsts

Alfred Grayson, of Indianapolis, Ind., was appointed carrier clerk in charge of mail. He thus becomes the first Negro carrier-supervisor in the Indianapolis postal system.

Ralph V. Dorcey was appointed to serve at the Democratic primaries on the city-wide board of Richmond, Va. Thus, he becomes the first Negro election board judge in the history of this Southern city.

Cincinnati's police department received its first Negro sergeant last September when Police Chief Eugene T. Weatherly announced the appointment of Cleveland Lawson. The new sergeant has been a member of the police force for seven years.

Austin Hospital Begun

Ground was broken on the 4th of September for the new Holy Cross Hospital in Austin, Tex. It will be a two-story building, with foundations strong enough for a third story. Total cost of the hospital as now planned will come to \$617,000. The institution will be staffed by the Franciscan Missionary Sisters, and will be under the direction of Rev. Francis R. Weber, C.S.C., the founder of the old Holy Cross Hospital.

CHRISTMAS GIFT SUGGESTIONS

1. One year's subscription to St. AUGUSTINE'S MESSENGER \$1.00
2. 1949 Educational Supplement .10
3. Sterling Silver Medals and Chains... Prices on request.
4. Hand made Rosaries... Prices on request.

Write to

ST. AUGUSTINE'S MESSENGER
St. Augustine's Seminary
Bay Saint Louis, Miss.

NOVEMBER

SAINTS

Nov. 4 —

St. Charles Borromeo

St. Charles Borromeo was born on October 2, 1538. He was of noble birth. His father was a Count and a man of talent and sanctity. His mother was of the Medici family of Milan. From his earliest years Charles showed himself to be of a grave and devout disposition. Later in life Charles became a university student. His great prudence and love of discipline won for him much respect. Charles became an Archbishop, and later a Cardinal, who in the troubled days of the 16th century worked for a true and much-needed reformation within the Church. He sought by the correction of real abuses and evil living to remove the basic excuses for the destruction and false reformation which was working much havoc in Europe. St. Charles Borromeo died in the year 1584. He was canonized formally by Paul V in the year 1610.

Nov. 13 — St. Stanislaus Kostka

St. Stanislaus was born in the year 1550. He was the second son of John Kostka, Senator of Poland and Margaret Kryska, of the ducal house of Masovia. Even as a child, he was remarkable for his love of study, his love of prayer and great modesty. Later in life, Stanislaus became a member of the Society of Jesus. He endeavored to do his utmost to sanctify all his ordinary actions. While in the novitiate of the Society of Jesus in Rome, Stanislaus became ill. He did not recover. On the morning of the Feast of the Assumption he died. The beatification of St. Stanislaus took place in the year 1605. Permission to celebrate his feast liturgically was given to the Jesuits and to all the



churches of Poland during this time. In the year 1726, he was canonized by Pope Benedict XIII. Let us ask this saint to give us a love of prayer and study.

Nov. 25 —

St. Catherine of Alexandria

Since about the tenth century veneration for St. Catherine of Alexandria has been marked in the East. From the time of the Crusades until the eighteenth century, her popularity was even greater in the West. Numerous churches were dedicated in her honor and her feast was kept with great solemnity. She was venerated as the patroness of maidens, of preachers and apologists. Because of her traditional erudition, she is still regarded as the patroness of Christian philosophers. If you wish to make progress in studies, especially in philosophy, ask St. Catherine of Alexandria to help you.

Nov. 30 — St. Andrew

St. Andrew was a native of Bethsaida, a town in Galilee upon the banks of Lake Genesareth. He was the son of Jonas, a fisherman of that town, and brother to Simon Peter. St. Andrew became an ardent follower of the Master. He was a great preacher. He traveled much. Though there is agreement among certain historians as to the rough direction of St. Andrew's Apostolate, there is no certainty about it. He is the patron saint of Russia, on account of a valueless tradition that he preached as far as Kiev and the Northern Ukraine. St. Andrew died by crucifixion. He died a martyr of divine Love. Let us ask him to give us some of that Love for God and souls which he so ardently possessed.

ST. AUGUSTINE'S MESSENGER

MARYALL — ALL TO MARY

(Continued from page 197)

However, in the fall of 1939, the Sisters of Charity of Convent Station, N.J., took charge. Last year there were six of them on the staff. This year Father Raleigh expected to have eight teachers. But the parish priests also teach in the classrooms, thus supplementing the services of the nuns. Due to lack of space, the enrollment is limited to about 200 children, all Catholic. A similar situation exists in the high school (1941) where the building itself is responsible for the meager number of high school pupils — 38.

Our afternoon travels took us to Cantonment, about fifteen miles away, where Maryall has erected a new church and school, dedicated to Our Lady of Fatima. We visited Our Lady of Victory Mission in New Warrington, about 6 miles from Pensacola, which was built to accommodate many old Catholic Negro families who found it very difficult to get to Pensacola for Sunday Mass. Father Becher was preparing for a fair at Mary Immaculate Chapel, so we stopped there on our way back to St. Joseph's. (Unfortunately it rained that night, so we couldn't visit the fair!)

Next morning, with our accumulated information and exposed film, we were ready to start out for home. We were firmly convinced that Maryall is doing great Christian work among the poor of the north-west Florida region. But Maryall Negro Missions are not self-supporting. The charity that goes out from St. Joseph's Church petitions charity from generous farseeing benefactors for its continuance.

There are new churches that have to be kept up. There are old churches badly in need of repair. There is a high school building that is poor and too small, in the face of a crying need for a large Catholic high school. There is a clinic with constant running expenses. And finally there is Our Lady of Angels Hospital. At present, it is devoted only to maternity cases. One of Father Raleigh's fondest ambitions is to see it grow into a general hospital. But even now, costs of its operation run high. Yet, Father Raleigh trusts in the Providence of God, and the generosity of friends. God will do His share. What about you? — or your friends? — or acquaintances whom you can inform of Maryall's needs. If, in the name of God, you can help in any way, four priests, twelve Sisters, and fifteen hundred Negro Catholics in the Pensacola region will be praying for you, that God will reward your charity eternally.

I forgot to say that from the time we left the garage until two days later, when we pulled into the Seminary in Bay Saint Louis, that old Plymouth ran like a clock!

WHAT'S HAPPENING HERE

(Continued from page 201)

Chicago *Daily News* correspondent, writing from Cape Town, South Africa. "Since 80 per cent of Africa's educational institutions are sponsored by missionary societies, the generation just maturing shows a definite imprint of mission schools. The Catholics are doing a tremendous education job." ... "A Briton of 80 has cut new teeth, grown darker hair and goes on long hikes," notes the *Chicago Daily News*. "Yet two years ago he was given but a few weeks to live, as there was unsocialized medicine in those days."

CHILDREN'S CORNER



My dear Boys and Girls:

Here's a big HELLO for the month of November from your old friend, Father Cheer-Up.

What do you know? Father Cheer-Up has been thinking. No, not just thinking, but thinking about something. I've been thinking about Thanksgiving. It'll be on us before we know it. Or maybe, it can't get here any too soon for some of us, because it's a holiday.

Anyway, the last Thursday of this month will be Thanksgiving Day, boys and girls. That is the day on which we give thanks. We show how grateful we are to God for all the nice things He has given us during the past year, and still gives us.

But, here's what I was thinking about! We seem to save up all our thanks till Thanksgiving Day, when really, we should give thanks *every* day. We receive favors from God every day; therefore, why shouldn't we give Him thanks for them every day? Just as when people give us things, we don't save up all our thanks until a certain day of the year and then approach them and thank them. No! We thank them on the spot!

Sometimes you may see boys and girls (and sometimes grown-ups, too) who pray and pray for something they want — a job, a bike, a dress, good marks, a new suit, or other things — and then, when they finally get it, they don't say even one teen-weeny prayer of thanks to God. Maybe they're waiting to do it on Thanksgiving Day. Maybe.

Another thing that you'll see sometimes is boys or girls who will thank everybody else except their mother and father. They calmly take all that mother does for them, the cleaning, the cooking; they silently accept the new clothes, the shoes, the candy money that dad gives them; but not one word of thanks do you hear from them. "Why should

I have to thank my own pop or my mom? They *gotta* do things for me!"

But that's not the worst. Some boys and girls, who don't think of being thankful, will even complain when their father or mother gives things to them. "Aw, gee, Pop, I didn't want a knife; I wanted an air rifle!" "Mamma, I can't wear that dress; all the girls will laugh at me; can I get another one?"

Such children show no gratitude at all; in fact they show open ingratitude to those who are kind to them. Someday they will realize how bad such conduct is, and then they will be sorry for not giving thanks to those who love them.

But, don't let us act that way. Let us thank God every day for His goodness, and then thank Him some more on Thanksgiving Day as well. And we must thank mamma and papa for *everything* they do for us, and on Thanksgiving Day we are going to give them a great big kiss and say: "This is just in case I have forgotten to thank you for something you have done for me."

MY MAIL BAG

Dear Father,

I would like to tell you about a club some girl and myself started. It is a club for the Missions. We have a box of used stamps to send to you. We also get a magazine from a mission in India, "The Bengalese." We have had the club for five months now, I am the president, which I am very poud to announce. All of us are freshmen at Xavier Prep, except two. We would like to help in many other ways, if you would give us some advice. We would deely appreciate it.

May God bless you and all the Seminarians.

Patricia St. Julien, age 14
2615 Toulouse St.
New Orleans 19, La.

ST. AUGUSTINE'S MESSENGER

It was a pleasure to read your letter, Patricia. I am glad to know that there are some young people anxious to help the missions. In their little way, they can do a lot for the cause of Jesus Christ.

To you and all the other girls, I say, keep trying to do something for the many people who do not yet know Christ. Even collecting little things like stamps can be important in God's sight.

Boys and girls, here's a little poem about someone who gave thanks. Someday I think we will start a poetry contest and let you write poems for a prize. Perhaps some of them will go like this one:

Thanksgiving

A little bird
Up in a tree
Sang a tune
That delighted me.
Thankful for what
I just had heard,
I said: "God bless you,
"Little Bird!"

I wonder how many of you could write a pretty little poem like that one. If some of you try, I might put your poems in the Children's Corner. Try it. It's easy if you take time to work it out.

My Favorite Saint Contest

St. Joseph, husband of the Blessed Virgin

I like St. Joseph. You should like him, too. He was a man who didn't talk too much. I heard once in a sermon that St. Joseph did a lot of work, but very little talking. The priest told us that that's how it was with St. Joseph in the Bible. When I grow big I'm going to try to be like that,

to work and say little. Some people will think I don't know much like they do already. But the man who works instead of just talking will be great like St. Joseph was. That's why he is one of my Favorite Saints. And my name is

Justin Emina, age 12

Viola, Ill.

Thank you, Justin, for a very inspiring composition on St. Joseph. When you imitate him, make sure you don't become too silent, because after all, our gift of speech *was* given to us to use. Yet, you are right in not wanting to use it too much.

All the other readers of this page should write about their favorite saints and let others read about them. Such a contest really gives us some wonderful models to follow in our lives.

QUESTIONS

Boys and Girls, you remember how you used to ask your father and mother questions when you were very young? Maybe you still do. Well, now I'm going to ask you some questions, and the best answers will be printed in the MESSENGER.

What makes us yawn?

What are our eyebrows for?

Why are tears salty?

Why does a balloon go up?

Which is heavier — a pound of gold or a pound of feathers?

Let's see how wise we are! Answer these questions and get your name in the MESSENGER.

New Missions

Since we often pray for the colored missions, I want to tell you that a new mission high school was begun lately in Houma, La.,



ST. AUGUSTINE'S MESSENGER

and a new school was dedicated in Canton, Miss. That shows that our prayers for the missions are doing some good. Keep praying, that more and more churches and schools may be built for the poor people and children of the missions. And don't forget a prayer for your old friend, Father Cheer-Up, too.

Goodby for November. God bless all of you!

Father Cheer-Up
THE SEMINARY
Bay Saint Louis, Miss.

THE STORY OF A CHURCH

(Continued from page 199)

the summer of 1947, he was appointed its first pastor.

Father Walsh succeeded Father Dodd in the Louisa Street Project district. He organized the Holy Name Society, the Ladies' Sodality, and encouraged other organizations.

In January, 1947, Father Kenny, who was studying for a doctorate at the University of North Carolina, was appointed to say Mass at the Delta Theater, where the attendance had climbed from fifty to approximately three hundred.

In April of this year, an old army barracks building was purchased and transferred to its present site on Metropolitan St. Now the zeal of the people was given a chance to express itself. They gave freely of their time, working late into the night after their regular day's work had been completed. On off days some of the men put in as much as sixteen hours and more. A couple of months like that and the church was ready to be dedicated. The date was set for June 12.

The High Mass for this occasion was celebrated by Rev. Peter Kenny, S. S. J. Rev. William Dodd, S. S. J., preached the sermon. The music for the various parts of the Mass

was rendered by the Major Seminary's choir of St. Augustine's Seminary, Bay Saint Louis, Miss. An open-air fair followed the Mass. It continued for the rest of the morning, and in the afternoon before and after the Benediction service with the Most Blessed Sacrament. At this service, Very Rev. James McNamara, S. S. J., the Superior General of the Josephite Fathers, addressed the congregation, congratulating them and Father Kenny on the splendid work they had done, and urging them on to even greater accomplishments. For it was through their prayer and sacrifice that the new church had been born, that it had grown so wonderfully in its congregation and their activities, and that it would attain its full growth and development.

◆ BOOKS ◆

FACING FACTS IN SOUTH CAROLINA, by Marion A. Wright; price three cents; published by the Southern Regional Council, Inc., Room 432, 63 Auburn Ave., N.E., Atlanta 3, Ga. Limited quantity.

A South Carolinian looks at his State and decides that State pride should work for a better life there, and not for the ignoring of unpleasant truths.

REMEMBER OUR FRIENDS

"It is therefore a holy and wholesome thought to pray for the dead...."

(2 Mac.12,46)

In your charity please pray for the repose of the souls of:

Sister Louise Theresa, who died in Bay Saint Louis, September, 1949;

Nora Farve, who died in Bay Saint Louis, Miss., September, 1949;

Bernard Hoefler, who died in Granville, Iowa, September, 1949.

May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.



LET BLESSED MARTIN *walk the earth* AGAIN!

A FULL BURSE, OR SCHOLARSHIP, IN THE NAME OF THIS HOLY MAN, WILL ENABLE US TO TRAIN A STUDENT FOR THE HOLY PRIESTHOOD.



We should have a complete scholarship in honor of Blessed Martin de Porres. For he was imbued with a deep love for God and an intense desire for the spread of God's kingdom on this earth. With a Burse in his name, we can

send forth young men, filled with his charity and zeal, fortified with his love of God, to preach the love of Christ to all men. This Burse stands now at \$1,732.86. We wish to complete it at \$5,000. CAN YOU, OUT OF DEVOTION TO BLESSED MARTIN, HELP US?

Any amount, large or small, will be appreciated.

We have other incomplete burses in honor of St. Joseph, St. Matthias, St. Jude, St. Elizabeth, the Sorrowful Mother, the Holy Ghost, St. Martha and St. Madeline Sophie Barat.

ST. AUGUSTINE'S SEMINARY
BAY SAINT LOUIS, MISS.

Serve God with the

MISSIONARY BROTHERS

OF THE SOCIETY OF THE DIVINE WORD

- If you have good health
- If, out of love for God, you desire to consecrate your life to Him as a Religious — THEN

Write today for further information to the

REV. FATHER NOVICE MASTER
St. Augustine's Seminary
Bay Saint Louis, Miss.

ST. AUGUSTINE'S MESSENGER

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the summer of 1947, he was appointed its first pastor.

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In January, 1947, Father Kenny, who was studying for a doctorate at the University of North Carolina, was appointed to say Mass at the Delta Theater, where the attendance had climbed from fifty to approximately three hundred.

In April of this year, an old army barracks building was purchased and transferred to its present site on Metropolitan St. Now the zeal of the people was given a chance to express itself. They gave freely of their time, working late into the night after their regular day's work had been completed. On off days some of the men put in as much as sixteen hours and more. A couple of months like that and the church was ready to be dedicated. The date was set for June 12.

The High Mass for this occasion was celebrated by Rev. Peter Kenny, S. S. J. Rev. William Dodd, S. S. J., preached the sermon. The music for the various parts of the Mass

was rendered by the Major Sem-inarians' choir of St. Augustine's Seminary, Bay Saint Louis, Miss. An open-air fair followed the Mass. It continued for the rest of the morning, and in the afternoon before and after the Benediction service with the Most Blessed Sacrament. At this service, Very Rev. James McNamara, S. S. J., the Superior General of the Josephite Fathers, addressed the congregation, congratulating them and Father Kenny on the splendid work they had done, and urging them on to even greater accomplishments. For it was through their prayer and sacrifice that the new church had been born, that it had grown so wonderfully in its congregation and their activities, and that it would attain its full growth and development.

◆ BOOKS ◆

FACING FACTS IN SOUTH CAROLINA, by Marion A. Wright; price three cents; published by the Southern Regional Council, Inc., Room 432, 63 Auburn Ave., N.E., Atlanta 3, Ga. Limited quantity.

A South Carolinian looks at his State and decides that State pride should work for a better life there, and not for the ignoring of unpleasant truths.

REMEMBER OUR FRIENDS

"It is therefore a holy and wholesome thought to pray for the dead..."
(2 Mac.12,46)

In your charity please pray for the repose of the souls of:

Sister Louise Theresa, who died in Bay Saint Louis, September, 1949;

Nora Farve, who died in Bay Saint Louis, Miss., September, 1949;

Bernard Hocfler, who died in Granville, Iowa, September, 1949.

May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.



LET
BLESSED MARTIN
walk the earth
AGAIN!

A FULL BURSE, OR SCHOLARSHIP, IN THE NAME OF THIS HOLY MAN, WILL ENABLE US TO TRAIN A STUDENT FOR THE HOLY PRIESTHOOD.



We should have a complete scholarship in honor of Blessed Martin de Porres. For he was imbued with a deep love for God and an intense desire for the spread of God's kingdom on this earth. With a Burse in his name, we can

send forth young men, filled with his charity and zeal, fortified with his love of God, to preach the love of Christ to all men. This Burse stands now at \$1,732.86. We wish to complete it at \$5,000. CAN YOU, OUT OF DEVOTION TO BLESSED MARTIN, HELP US?

Any amount, large or small, will be appreciated.

We have other incomplete burses in honor of St. Joseph, St. Matthias, St. Jude, St. Elizabeth, the Sorrowful Mother, the Holy Ghost, St. Martha and St. Madeline Sophie Barat.

ST. AUGUSTINE'S SEMINARY
BAY SAINT LOUIS, MISS.

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OF THE SOCIETY OF THE DIVINE WORD

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- If, out of love for God, you desire to consecrate your life to Him as a Religious — THEN

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**which harmonize with the real meaning of
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- ◆ **21 delightfully different designs**
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in an envelope and mail to**

**THE SEMINARY
Bay Saint Louis, Mississippi**

Dear Father,

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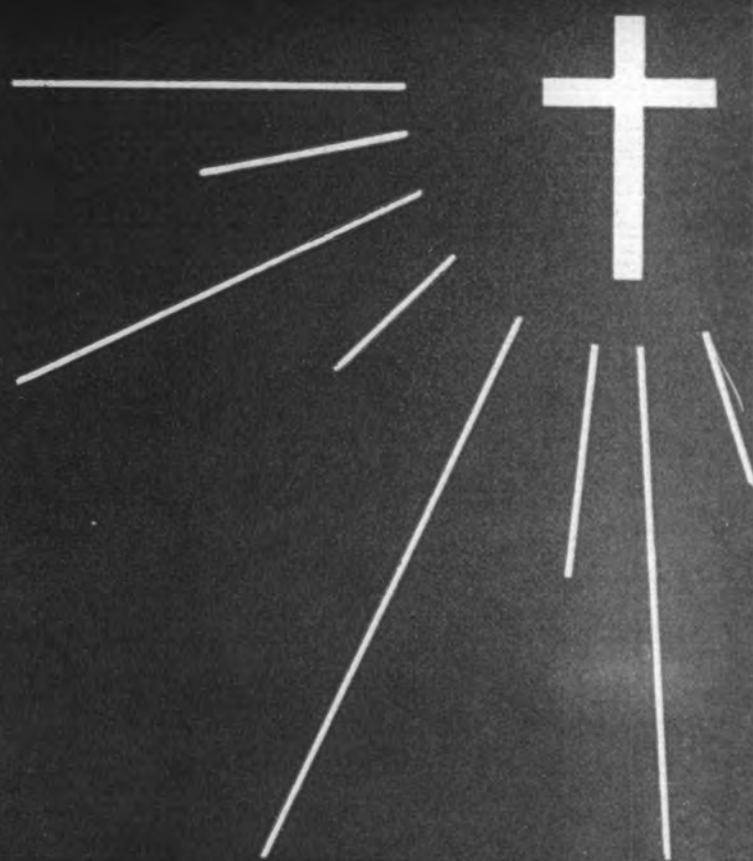
Address

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St. Augustine's

M

ESSENGER



"Peace on earth to men of good will!"

Vol. XXVII

No. 10

DECEMBER, 1949

**YOU DON'T NEED TO KNOW HIGHER MATHEMATICS
TO FIGURE OUT THAT THROUGH OUR**



ANNUITY PLAN

YOU CAN HELP US —
YOU CAN HELP YOURSELF —
YOU CAN HELP THE NEGRO MISSION
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"HOW TO INVEST"**

Contents of This Issue

<i>Editorial: Siege From Many Sides</i>	217
<i>Redemption Begins — Brother Francis Patrick</i>	218
<i>Two Weeks in the Woods</i>	219
<i>The Arm of an Apostle</i>	220
<i>Hopeful Sign</i>	221
<i>St. Monica's in South Jersey — Arthur C. Winters, S.V.D.</i>	222
<i>A Challenge to Lay Catholics</i>	223
<i>Chalice of Grace — Ruth E. Augustine</i>	223
<i>A Claverite Speaks — Archibald T. LeCesne</i>	224
<i>December Saints</i>	227
<i>News Broadcast from St. Augustine's Seminary</i>	228
<i>On Discrimination at Breezy Point — Charles Geoghchan</i>	230
<i>Quote and Unquote</i>	232
<i>Bright Spots in the News</i>	233
<i>With Our S.V.D. Fathers on the Colored Missions</i>	234
<i>Children's Corner</i>	236
<i>Remember Our Friends</i>	239
<i>Annual Index for 1949</i>	240

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But you can still remember and help your
beloved dead by enrolling them in the

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ANNUAL MEMBERSHIP for one — \$1.00
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Members share in the Masses said, the
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ST. AUGUSTINE'S MESSENGER

"THE MAGAZINE WITH A MESSAGE"
\$1.00 a year

- Learn what the Catholic Church
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- Help the mission cause along.

Address: BAY ST. LOUIS, MISS.

We kindly ask subscribers who move
to inform us as soon as possible, send-
ing us both their new and old addresses.

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"The Magazine with a Message"

TO AID THE
Cause for which
S.V.D.
MISSIONARIES
ARE WORKING —
MORE
NEGRO PRIESTS
AND
RELIGIOUS

A Catholic magazine, published monthly, except July and August, at Techny, Ill., by St. Augustine's Seminary, Bay Saint Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

Entered as second-class matter January 1, 1940, at the post office at Techny, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

Editor: **Rev. Clarence J. Howard, S.V.D.**

Editorial Office: St. Augustine's Seminary, Bay Saint Louis, Mississippi

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The practice of prejudice and discrimination because of race is undergoing a constant pounding from the clergy and laity of the Catholic Church. Members of the hierarchy, religious in high positions, laymen and laywomen are standing firm against a custom that is so evidently opposed to the mark that distinguishes a follower of Christ, namely, love for one's neighbor. That love reaches out to every fellow human being, regardless of color, and treats him as an equal in the sight of God Who approves, and in the face of criticism from those men who do not approve.

Therefore, we read of a Prince of the Catholic Church, a Cardinal, speaking in a Southern city, and condemning the attitude of those who are wide-awake abroad and blind at home: "Man can't be indifferent to injustice simply because injustice happens to be a social custom in his community, . . ." he said.

We find a prominent Archbishop cancelling a long-scheduled and almost traditional Holy Hour, be-

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We note with satisfaction the sharp words of another Archbishop, a Southwestern prelate, against segregated education and against residential discrimination. His declaration: "Segregation is a sin against justice, yet for millions of people Jim Crow has made a mockery of happiness. Where is the joy and gladness of a life clouded by discrimination, legal restrictions, and all the taboos and hatreds of racial injustice?"

From another quarter, Kansas City, Mo., comes the announcement that segregation has ended in the city's Catholic schools, and that the meager Jim Crow facilities have been abolished — a step praised by Catholic and non-Catholic alike.

Missouri is the source of yet another declaration. A lay Catholic educator of St. Louis has stated that it is time we realized that racial seg-

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On another front, New York, the president of an outstanding Catholic

university condemns the modern heresies of materialism, secularism, and excessive liberalism, as the three greatest obstacles to interracial justice.

This siege from many sides is bound to produce results. It is the front-line campaign of that process of education and correction which will eventually win the battle against unchristian discrimination and prejudice.

Redemption Begins

BROTHER FRANCIS PATRICK

When Christ was born on Christmas Day,
Redemption well was on its way;
Dark night was changed to twilight grey.

He, then, redemption did begin
The souls of men for Heaven to win,
To buy men back, as lost through sin.

God has with men in Jesus met
That Treasure out of which they get
Wherewith to pay their every debt.

To bear man's sins, to take his blame,
As Infant weak to earth He came,
His Heart with love for man aflame.

In man's afflictions He would share;
In human form a God would bear
Man's chastisement, both just and fair.

From Bethlehem to Calvary's height
Shall go this Infant, fair and bright,
Who soothed man's woes on Christmas Night.

According with benignant pain,
He for the sake of guilty man
His life in misery began.

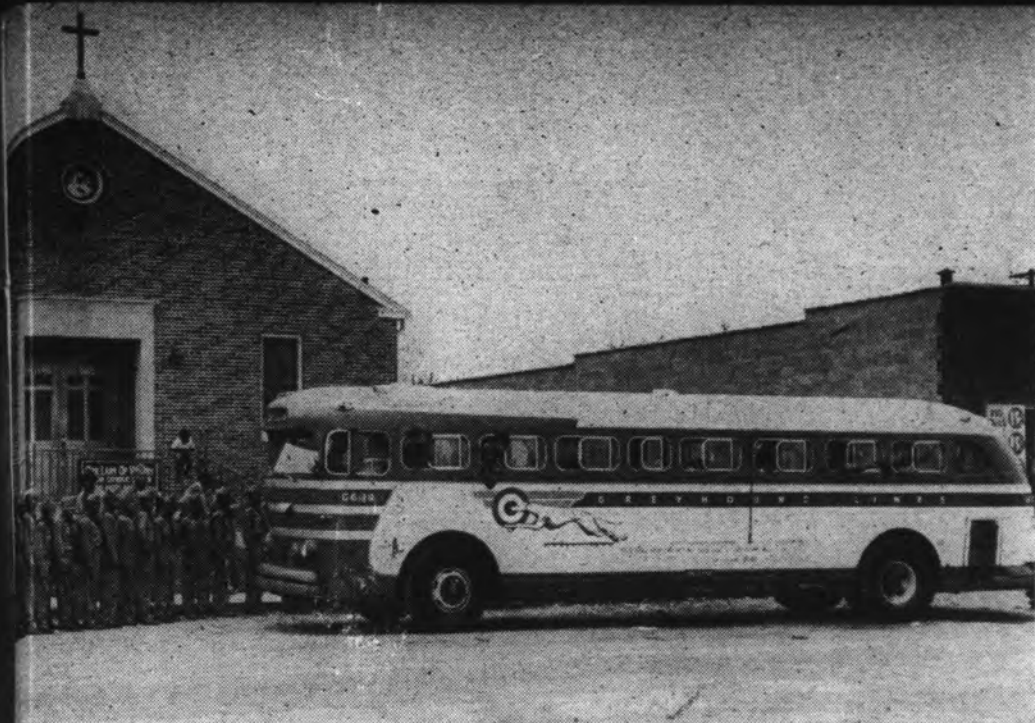
For man what did he not endure —
The cold, the straw, the stable poor,
The absence of a home secure!

The Infant weeps within a cave;
Whom men shall cheer He soon shall save
Their souls, and in His Blood shall lave.

Good Shepherd of a straying fold,
His arms the long-lost sheep shall hold
And shield from hunger and from cold.

He men to God shall reconcile,
And all their sorrows shall beguile,
Who bears the winsome infant smile.

He makes atonement for our sins,
Redemption of the world begins;
All righteous hearts this Infant wins.



TWO WEEKS IN THE WOODS

"All Aboard!" That was the call during the past summer in Detroit, Mich., as the Greyhound "Special" drove up before the door of Our Lady of Victory Church. The scouts were going out. The photographer caught them as they lined up and filed into the bus. Present were Boy Scouts from a troop recently organized by Father McNeil at Holy Family Church, Inkster Mich., and scouts from troop 490 of Our Lady of Victory parish. Their goal was Camp Howell, Brighton, Mich., where they were to spend a happy two weeks camping in approved scout-

style. They were accompanied by Scoutmaster James Gibson, an active parish worker and a Knight of St. Peter Claver.

The Boy Scout organization is one of the many activities sponsored by Holy Mother the Church in her continuous efforts to educate and train the minds and hearts of the young, to bring them close to God, and thus prepare them for the more serious activities of adult life.

Did the boys enjoy their trip? Take a look at the bottom picture!



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The ARM of an APOSTLE

St. Francis Xavier, the great Spanish Jesuit missionary, is known as the Apostle of the Orient. Four hundred years ago, this zealous man spent the greater part of his religious career in the missionary fields of India and Japan; and so successful were his labors that he himself raised his right hand in baptism over about half a million converts to the Catholic Faith.

Last September, a small procession wended its way from a rectory in Baton Rouge, La., and entered the front door of the little St. Francis Xavier Church. Carried in that procession, encased in a gold and glass reliquary, was that right arm of the famous Xavier — that right arm that he had lifted innumerable times to baptize pagan souls; that right hand with which he had so



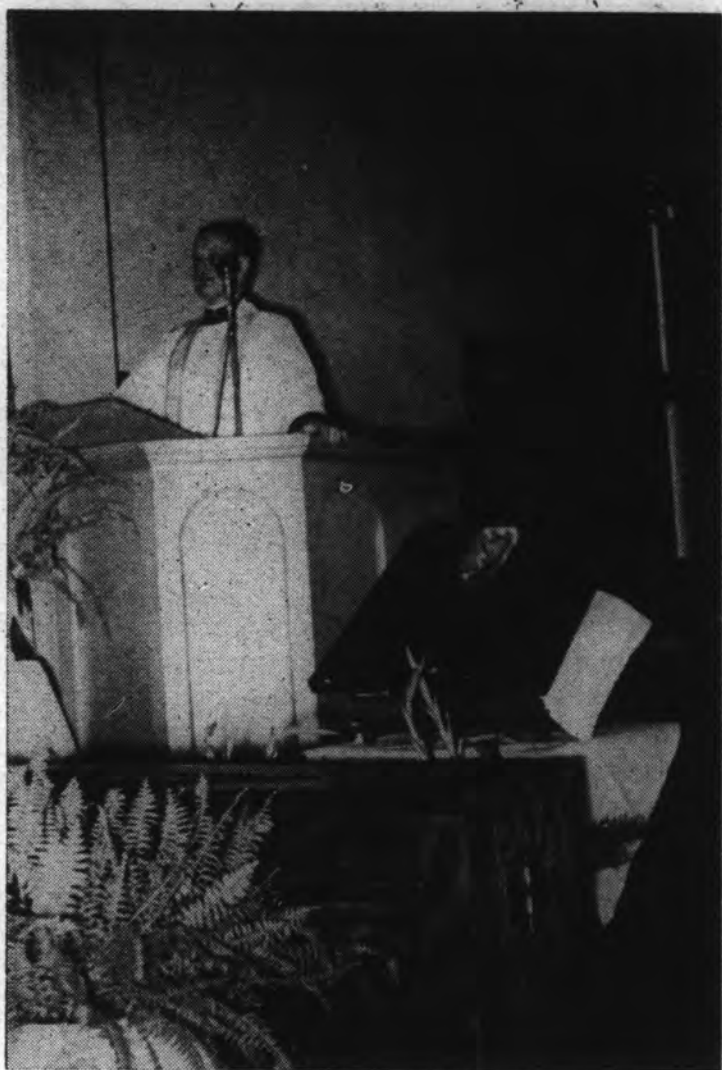
St. Francis Xavier Church where the relic was first venerated in Baton Rouge, La.

often blessed the new children of the Faith that God gave him.

It was fitting that this venerable relic of the patron of the missions should come to a parish where modern missionaries, the Josephite Fathers, are carrying the message of Jesus Christ to souls. It was fitting that the parishioners and visitors should fill the little building to its capacity in their endeavor to pay their respect to the arm of one who gave his all for their common



DURING THE HOLY HOUR IN HONOR OF ST. FRANCIS XAVIER



(left: Rev. Arthur McGratty, S.J., National Director of the Apostleship of Prayer, delivered an inspiring sermon on the history of the relic, seen in its case near the communion rail

(below) Rev. Francis Carney, S.S.J., pastor of St. Francis Church, with seven of his altar boys



Lord and Master. It was fitting that they should be urged by the speaker of the day, Rev. Arthur McGratty, S.J., who accompanied the relic, not to give their devotion only to the unusual and the strange, but to be constant in their allegiance to the God who dwells always with them, waiting for and rejoicing in their humble visits to Him. That would have been the message of Xavier himself.

St. Francis Xavier Church, in Baton Rouge, is cared for by the Josephite Fathers. Rev. Francis T. Carney, S.S.J., is pastor. His assistant is Rev. Joseph Calamari, S.S.J. They have one mission station about five miles away in Scotlandville, where Sunday Mass is celebrated for a number of Catholic families, and for the Catholic students who are attending Southern University.

HOPEFUL SIGN

"Discrimination in any part of our country works to the discredit of the whole nation in international relations. Hostile propaganda spotlights it and alleges that it is fundamental in our democracy. If we are to exonerate ourselves of this charge, we must make it quite clear that our national policy is firmly opposed to discrimination of any kind....

"It is a hopeful sign that more and more people in the South are looking at the problem of racial discrimination in the light of national and international opinion. There is greater acceptance of the fact that the entire nation cannot dam back its legislative action until its most reluctant areas are persuaded. We are, in short, realizing that private prejudices and local customs must make way for more urgent demands."

THE NEW SOUTH
Atlanta, Ga.

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Atlanta, Ga.

ST. MONICA'S IN SOUTH JERSEY

ARTHUR C. WINTERS, S.V. D.

This year, 1949, is a memorable one for the Negro Catholics of Atlantic City, New Jersey, because it marks the completion of their new church dedicated to St. Monica.

St. Monica's Church is an achievement of the faith and perseverance of many zealous laborers, now almost forgotten. Fifteen, twenty, even thirty years ago, the colored Catholics in Atlantic City wanted their own church. Not that they were unwelcome at St. Michael's, or Holy Spirit, or at St. Nicholas' or Star of the Sea. But they felt that because of the distance to the other churches, and because of its dense concentration of Negroes, their district merited a church of its own.

Many years ago, these earnest people had started the St. Monica's Mission. They obtained a three-story house on North Pennsylvania Avenue, in a thickly populated Negro section of the city, to serve as headquarters for their activities. Here they came to social gatherings, business meetings, simple Catholic devotions such as Rosary and the singing of hymns together. Their desire was to have a Catholic life and its accompanying activities among their own. I remember, about the year 1929, attending one of their Sunday afternoon religious meetings with one of my brothers. We arrived from Pleasantville, about five miles away, via the old Shore Fast Line trolley car. As our share in the "devotions" we contributed the singing of the evening hymn to the Sacred Heart that begins: "Night folds her starry cur-



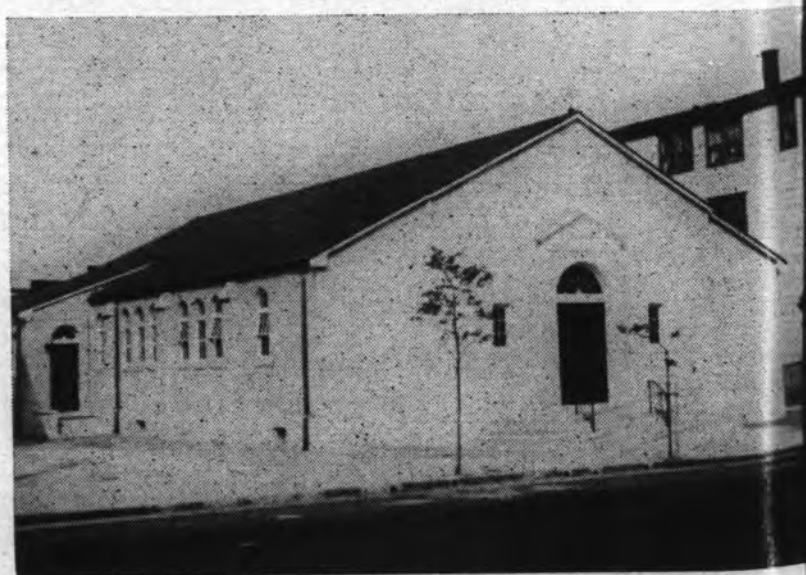
A YEAR TO BE REMEMBERED
The cornerstone of St. Monica's

tains 'round, as day is fading o'er the hill." A collection was taken up, and after a few short prayers and some community singing, the meeting disbanded.

These Catholics were people of great desire, and it was fitting that their desires be fulfilled. About eleven years ago, a capable and industrious young priest, Rev. Leo A. Hudzik, was sent by His Excellency, Bishop Bartholomew Eustace, of Camden, N.J., to start a parish in the North Pennsylvania Avenue area. Thus St. Monica's became a

(Continued on page 238)

THE NEW ST. MONICA'S CHURCH



A CHALLENGE TO LAY CATHOLICS

- God Has Given You Many Years;
- Give One of Them Back to Him

"A year of your life for Christ" is the theme of the "Doers of the Laity" program, which has been in operation now for over a year, by the Convert Makers of America organization as a channel for the energy of laymen who want to do something substantial for their faith without devoting their entire lives to the priesthood, sisterhood or brotherhood.

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CHALICE OF GRACE

RUTH E. AUGUSTINE

We brush elbows
Day by day
With saints and sinners
Along the way.
But it is not for us
To envision a soul,
To know its worth
Or its final goal.
This concept I learned
In an humble way
On a crowded bus
A September day.

My thoughts were rambling
As we moved along —
Till I noticed one person
Among the throng,

A colored woman
In the next place;
Rather old and poor,
But kind of face.
She had a booklet
Which she read awhile;
About her mouth
Played a tender smile.

I saw that it was
A Novena prayer.
Her hands moved; she held
A rosary there.
I couldn't help knowing
A feeling of shame —
How often I might have
Been doing the same!

Instead of time wasted
In casual thought,
Many prizes of grace
I might have sought.

Through this gentle soul
It was shown to me
That things aren't
Always as they seem to be.
In outward appearance
She was poor and old —
Who stopped to consider
The heart might be gold?
Despised by so many
As of lowly race,
Yet in God's sight
A chalice of grace.

ST. MONICA'S IN SOUTH JERSEY

ARTHUR C. WINTERS, S.V. D.

This year, 1949, is a memorable one for the Negro Catholics of Atlantic City, New Jersey, because it marks the completion of their new church dedicated to St. Monica.

St. Monica's Church is an achievement of the faith and perseverance of many zealous laborers, now almost forgotten. Fifteen, twenty, even thirty years ago, the colored Catholics in Atlantic City wanted their own church. Not that they were unwelcome at St. Michael's, or Holy Spirit, or at St. Nicholas' or Star of the Sea. But they felt that because of the distance to the other churches, and because of its dense concentration of Negroes, their district merited a church of its own.

Many years ago, these earnest people had started the St. Monica's Mission. They obtained a three-story house on North Pennsylvania Avenue, in a thickly populated Negro section of the city, to serve as headquarters for their activities. Here they came to social gatherings, business meetings, simple Catholic devotions such as Rosary and the singing of hymns together. Their desire was to have a Catholic life and its accompanying activities among their own. I remember, about the year 1929, attending one of their Sunday afternoon religious meetings with one of my brothers. We arrived from Pleasantville, about five miles away, via the old Shore Fast Line trolley car. As our share in the "devotions" we contributed the singing of the evening hymn to the Sacred Heart that begins: "Night folds her starry cur-



A YEAR TO BE REMEMBERED
The cornerstone of St. Monica's

tains 'round, as day is fading o'er the hill." A collection was taken up, and after a few short prayers and some community singing, the meeting disbanded.

These Catholics were people of great desire, and it was fitting that their desires be fulfilled. About eleven years ago, a capable and industrious young priest, Rev. Leo A. Hudzik, was sent by His Excellency, Bishop Bartholomew Eustace, of Camden, N.J., to start a parish in the North Pennsylvania Avenue area. Thus St. Monica's became a

(Continued on page 238)

THE NEW ST. MONICA'S CHURCH



A CHALLENGE TO LAY CATHOLICS

- God Has Given You Many Years;
- Give One of Them Back to Him

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A Claverite Speaks

ARCHIBALD T. LECESNE

● Hard-hitting Statements

● From a Prominent Catholic Layman

(EDITOR'S NOTE: Mr. LeCesne is the National Advocate of the Knights of St. Peter Claver, and Assistant State Attorney of Cook County, Chicago, Ill.)



Unfortunately, there are people who profess to be Catholics but who wear the mantle of Catholicism so lightly that they shed it, as easily as they would a cloak or a shirt, to suit the occasion which fits their conscience at a given time. Sin, as we know, is an offense against God, but ultimately it is a matter of the individual conscience as to what constitutes a sin for it, apart from those violations which are definitely spelled out and which clearly oppose Church doctrine. To put it bluntly, it would be very difficult even for a priest to convince some Catholics that it is a sin to be guilty of discrimination against Negroes and other minorities. The reason is very clear. When people have continued over a period of several generations to practice unchallenged such an un-American evil as discrimination, they gradually convince themselves that this evil is not in fact a sin *per se*, but a perfectly normal and natural function accepted and approved. They are much like the little boy who found a skunk and played with it all day. Upon bringing the animal home for a pet, and seeing his parents and neighbors all running away from him and holding their noses, the lad uttered in complete bewilderment, "What's wrong? I don't smell nuttin'."

Discrimination, segregation, and all forms of social injustice which flow from these evils, are matters of conscience and are as grievous a mortal sin as any I know of. Why? Because these evils include lynching, which is the foulest form of murder, hatred (which is perpetrated and taught even to innocent children), covetousness, envy, theft in the form of robbing the individual of self-respect, and finally, violation of the very First Commandment which states: "I am the Lord Thy God, and Thou shalt not have strange gods before Me" — their god being White Supremacy and all its concomitant evils. Yet, they do not profess to know what's wrong, and they "don't smell nuttin'." They live daily mired in this evil, taking no stand as Christians and Catholics because of the "corns on their conscience."

The foul stench emanating from the evils of social injustice to humanity as a whole is bringing about radical changes in the minds and hearts of all fair-minded and decent people, not only in the rest of the world, but even here in the deep South. The problem of white superiority spawned in slavery in this country, and nurtured in hatred, found its fruition in Hitler, who demonstrated to the whole world how really to operate against a hapless mi-

ST. AUGUSTINE'S MESSENGER

nority. The decent people, and these included men of God of all religious denominations, who dared raise their voice against this tyrant in Germany were given the same treatment as the Jews who happened to be the "fall guys" there. But they, too, comprised a minority.

The decent people of Germany, who followed the line of least resistance and joined the majority, today suffer the fate of conquered peoples. Had they followed their consciences, they might have been that balance of power necessary to stop Hitler. Now, it becomes the task of these people to try to rebuild their nation and re-establish themselves and their country as a respected member of the family of nations. The point to remember is, that for Germany, this program of hate, intolerance, denial of human rights and freedom of religious thought and expression, ended in war, pestilence, death and national disaster, all because some people, *professedly* decent, failed to recognize and shoulder their full responsibility according to their conscience. They knew that Hitler's course was wrong, but they did nothing to stop him.

What has happened to Germany must not happen to America. It must never happen to any nation. The world is finally awaking to the realization that the dignity of man — any man — is not something to be flaunted or taken lightly; that there is but one race — the human race; that, in order to survive, the forces of right and decency must stand up and be counted, and fight for the right. We must contribute our share towards awaking the consciences of indifferent Americans to the evils of hate and prejudice. We must broach one question to our Cardinals, Archbishops, priests: *Can a Catholic afford to be less zealous in expressing his cause than a Communist?*

The essence of true Americanism is expressed in the Declaration of independence and in the Federal Constitution in the words:

"We hold these truths to be self-evident; that all men are created equal, that they are endowed by their Creator with certain

inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it and to institute new government, laying the foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

In this passage are stated the doctrines of (1) the natural rights of the individual, (2) the right of self-government. We, as Negroes, particularly in the South, have been the greatest sufferers from a denial of these fundamental rights since the date of the Emancipation Proclamation. And from the date of Lee's surrender at Appomattox to Hiroshima and the atom bomb that crushed Japan in defeat, we have labored patiently enduring political, social and economic ostracism, being denied equal justice under law. And yet in spite of all these things, we have never wavered in our loyalty to our country. From Bunker Hill to Pearl Harbor and every battle that followed, up to the great victory of World War II, the blood of our forebears, our sons, and our buddies, has flowed freely to preserve this country and this democracy as we know it, despite all of its faults and shortcomings. In war we shared the burden one hundred per cent. In peace we share the privileges ten per cent.

Negroes do not now waver on the issue of Democracy vs. Communism, nor doubt where they stand in the conflict between these two ideologies. America is our country. Next to the American Indian, no one of the many nationalities which comprise our population has a greater claim or a greater right to be called American than we have. We are ready and determined to defend our American heritage at any time that our country calls upon us, and this despite all the Paul Robesons and professed Communists who state otherwise. We speak for ourselves, and no one individual can speak for us. We will win our fight for complete recogni-

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tion for full citizenship and for civil rights in the American way; and we do not need, nor do we seek the help of Communists to push that fight.

The forces of bigotry and intolerance are fast losing ground. Communists, who thrive on mass unrest, dissatisfaction, suffering and hunger, are also enduring a setback. Even the South and the Dixiecrats are fast coming to realize that the forces of right shall prevail.

In Europe the Catholic Church has finally called a showdown on the issue of Communism. By Papal decree, membership of a Catholic in the Communist Party spells out automatic excommunication from the Church. There is no compromise, and Catholics in the satellite countries of Russia must make their choice.

How long will it be before Catholics throughout this great country of ours realize their full moral responsibility and the stand of Holy Mother Church on the issue of discrimination as practiced against Negroes, Mexicans, Japanese, Jews, and other minorities? Will it require a similar edict from Rome to arouse the consciousness of Catholics who practice such discrimination! And what does the Church say?

"The Catholic position with respect to Negroes can be stated in very simple language. It holds that the Negro is equal before Almighty God to every other person among the two and one-third billion human beings in the world regardless of the color of their skin — white, yellow, brown, black, red, or mixed.... It was into the human race that Jesus Christ was born man. It was for the human race in its entirety that He died, rose from the dead, and established His Church."

The spiritual price of prejudice is taking a heavy toll. Those Catholics, particularly in the South, who share in the entrenched tradition of intolerance and bigotry toward the Negro, must now take a new stand on the question of prejudice.

This nation cannot take its place as a leader of world peace so long as it is vulnerable to the unfair treatment of its own minorities, a treatment based on discrimination due to race, religion, or previous condition. The Chinese have

a saying: "A picture tells more than a thousand words." The people of Europe see here in our United States a picture of the brand of democracy we are trying to peddle to them, and it is not a pleasant one by far. True, the shortcomings and imperfections of our form of government are grossly exaggerated by the Communist propaganda machine, but it cannot be denied that there is some fact in all that is said. For example, it cannot be denied that in many sections of the South Negroes still cannot vote; that mob violence from the Klan and others still lynches, tortures, and intimidates Negroes, and goes unpunished; that police brutality runs rampant and arrests are made with total disregard of all rights and immunities due Negroes; that the gains we have made thus far are the result of continuous and determined court battles, which in practically every instance we have had to take to the highest tribunal in the land — the Supreme Court — in order to force them to do the things for us which the Constitution decrees are our rights as citizens. These things are truths, whole truths which cannot be denied. The cases are too numerous to mention. How can America lead the world to peace, freedom and democracy without first cleaning up its own back yard? Charity begins at home, and we could use a lot of it.

Americans are, on the whole, essentially fair-minded people who hate to see an underdog kicked around. There are some, even here in the South, who have taken issue against those who violate the moral and democratic principles upon which this government was founded. There are Southern editors, educators, churchmen and plain ordinary people daily swelling the ranks of those liberal-minded men and women who have decided to do something to right some or all of these wrongs. The Catholic hierarchy in many sections of this Southland has come together and formed the Catholic Committee of the South. This organization, in a recent convention held at Lexington Kentucky, adopted resolutions opposing segrega-

(Continued on page 239)

DECEMBER



SAINTS

Dec. 6 — St. Nicholas

St. Nicholas is said to have been born at Patara in Lycia, a province of Asia Minor in which St. Paul planted the faith. Myra, the capital, was an Episcopal See. It was founded by St. Nicander. Later, when this metropolitan church became vacant, the holy Nicholas was chosen bishop. In that station, he was renowned for his extraordinary piety and zeal and for an incredible number of miracles. St. Nicholas is venerated as the patron saint of sailors in the East. In the West, however, he is venerated as the patron of children. Alban Butler refers to an ancient manuscript book of the festivals of the Church of Sarum as explaining St. Nicholas's patronage of children by the statement that Nicholas from his infancy was a model of innocence and virtue; and that to form the young in goodness was always his first care and delight. Instructors of the young should ask St. Nicholas, the patron of children, to aid them in their endeavors to bring home to the little ones the lessons of virtue.

Dec. 13 — St. Lucy

St. Lucy was a native of Syracuse, Sicily. From childhood she consecrated herself to God. Her mother did not know about her consecration and wished Lucy to marry a young pagan. At the tomb of St. Agatha, Lucy prayed for her mother who was suffering from a serious disease. Her mother was cured. When this happened, she informed her mother of the vow. After receiving her mother's consent, she went about the city distributing her

goods to the poor and needy. When the young pagan whom Lucy would have married saw her going about doing good, he told the governor, Paschasius, that Lucy was a Christian. She was then imprisoned and endured much suffering. She died in prison in the year 304.

Dec. 15 — St. Valerian

Under the Arian king, Genseric, St. Valerian, the Bishop of Abbenza was martyred. When Valerian was more than eighty years old, he was told to give up the sacred vessels of his church. He constantly refused to do so. He was then driven from the city. None were allowed to receive him into their home or even permit him to stay upon their land. This noble and courageous servant of God remained for a long time in the public street, uncared for and under the open sky. In this confession and defence of Catholic Truth, he ended the course of his blessed life. Let us ask this saint to give us some of his courage and strength when, if God sees fit, we are called upon to publicly profess and defend the Catholic Truth.

Dec. 21 — St. Thomas

St. Thomas, called Didymus, that is "the twin," was probably a Galilean of lowly condition. He was chosen to be one of the Apostles in the year 31, as can be determined from the mention of his name in the catalogue of the Apostles in St. Matthew. He is called the Apostle of India. He is said to have been slain for the faith at Calamina in India.

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Dec. 21 — St. Thomas

St. Thomas, called Didymus, that is "the twin," was probably a Galilean of lowly condition. He was chosen to be one of the Apostles in the year 31, as can be determined from the mention of his name in the catalogue of the Apostles in St. Matthew. He is called the Apostle of India. He is said to have been slain for the faith at Calamina in India.

Family Feast

Even the lowliest, smallest, quietest should be given a day once in a while. So, annually in our houses where students are gathered, we have that universal feast day called "Family Feast." On this day everyone can be congratulated and wished a happy feast, from the highest to the lowliest. On October 5, we held Family Feast here at the Seminary. The big attraction of the morning was the baseball game between the students and the Fraters. Frater LeDoux and Frater Singleton were on the mound successively for the Fraters. LeMelle and Grant performed the pitching chores for the minor seminarians. The minor seminarians won.

The Family Feast program was held on the eve of the holiday. It consisted of a speech, songs, music by soloists and orchestra, and skits. All branches of the community took part.

Arkansas Travellers

Rev. Harold Perry, S.V.D., dropped in on us in mid-October from Pine Bluff, Arkansas. With him was



SISTERS OF THE HOLY UNION OF THE SACRED HEARTS who visited the Seminary in mid-October. Left to right: Sr. Agnes Jerome, Superior; Sr. Mary Rolande and Sr. Maurice Marie. These religious conduct two schools, one for colored children and one for white, on Mon Louis Island, Ala. Their headquarters are in Fall River, Mass. Their congregation works in the archdioceses of Boston, New York, Baltimore and Washington, and in the dioceses of Albany, Brooklyn, Camden, Fall River, Harrisburg, Mobile, Providence and Raleigh.



NEWS BROADSHEET

from
St. Augustine's Seminary, Bay St. Louis, Mississippi
Conducted by the Society of the Holy Ghost
for the training of Negro seminarians in the
Priesthood and Brotherhood

the undefeated football team of St. Peter's High School, which is conducted by the Divine Word Fathers and the Sisters, Servants of the Holy Ghost. They stayed overnight at Sunnybank, our little house on the water front, then left the next morning for New Orleans, La., where they were scheduled to play Xavier Preparatory High School. This latter school is in charge of the Sisters of the Blessed Sacrament.

New Postulants

The Brothers' Community increased in number when two young men from St. Katherine's parish, in New Orleans, joined up for training. They are Anthony Duplessis and Moses Williams. William Clarke from Texarkana, Ark., also came to try the missionary Brother's vocation. He arrived before the others, last summer. The latest newcomer is Raymond Lewis from New Orleans, La.

Free Day

The community enjoyed a free day on October 19, in honor of our Most Rev. Bishop, Richard Oliver Gerow, who celebrated the 25th anniversary of his episcopal consecration. We enjoyed the day with games, swimming and general relaxation from classes.

Amateur Night

In the fall of every year, the newly arrived freshmen are privileged to put on a show, illustrate their talents before the critical eyes of the rest of the community. There were songs, speeches, playlets, all chosen to warm and win the hearts of the listeners. The professional touch was lacking, and those who were looking for it were sadly disappointed. But, as an amateur night, it was a wow of a pro-

BROADCAST

from
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ng of Negro aspirants to the
hood and Brotherhood



Professor Charles Henry on his way to class
— Prof. Henry teaches Latin to the freshmen
and French to the not-so-fresh—men

gram. I laughed so hard I sank my floating rib! The singers, to name a few — Joseph Kerlegon, Earl Boyd, Leon Francis, John Moore, Clovice Lewis — give us hope for a tiptop choir this year.

"PWA" Project

Father Leonard Hoefler, with the aid of some of the more industrious students, is gradually raising the level of the baseball diamond. Every day at recess period Father Hoefler, who as a "little" tot was an Iowa dirt farmer, can be seen at the wheel of our old faithful truck, hauling another load of good old Mississippi earth to be dumped on the edge of the field near the 3rd base line.

A Joyous and Blessed Christmas

to all our

FRIENDS AND

BENEFACTORS

is the heartfelt

wish and prayer

of the

FATHERS

BROTHERS and

SEMINARIANS

of

St. Augustine's Seminary



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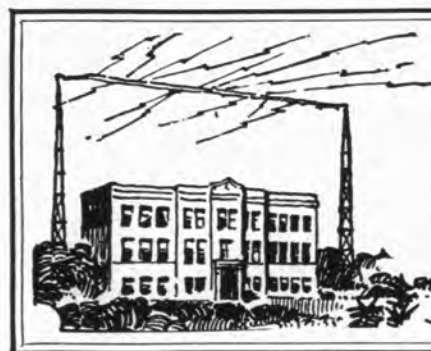
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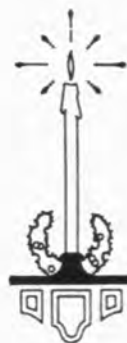
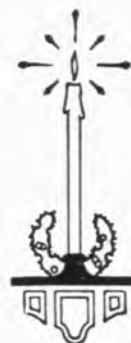
FATHERS

BROTHERS and

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of

St. Augustine's Seminary



On Discrimination at Breezy Point*

CHARLES GEOGHEHAN

(August 7, several members of The Catholic Worker were guests of residents of Breezy Point; one of the members is Negro. A group of residents, the Rockaway Park Association, imposes upon all lessees an agreement that no guests of "undesirable" races be admitted. Eighty per cent of the summer population of Breezy Point is Catholic.)

As was the custom in those days a multitude of the Children of God went up in the summer months to a place that is called Breezy Point.

This place is on a great island that lies on the Sea and by the Rivers and it was a place of refreshment where God made cool winds to blow and they were refreshed in body and spirit in this good place.

But this place which was on an island called Long was held from the people by a few rich men who called themselves a Corporation.

Now these Children of God rented villas by the Sea and they lived in comfort and they rested.

And they enjoyed these good things through the bounty of the fruits of the earth which God had delivered into their hands.

But before they could dwell in this good land they had to go before the elders of the people and denounce the race of their Messias; to swear that they would not permit any man to enter into this Eden who was of the Sons of Abraham or of any of the tribes whose skin is dark.

And of all the people who lived in this Garden of Breezy Point eight out of every ten men and women and children were of the Children of God.

Of every ten, eight bore upon themselves the Mark of a Child of God.

They feasted upon the Body of their Savior and they drank His Blood and every Sabbath they saw

● A Modern Parable

the wonders which He worked in their Temple.

A priest was sent by God to minister unto them, even in the hardness of their hearts, and they murmured against the anointed of God.

They said among themselves: This man disturbs our slumbers with the noise of the great new bell of the Temple.

We will go to the elders of the Corporation and have it written that this bell must hold its tongue.

And the bell was the voice of God.

There was a certain youth who had dedicated himself to the service of God since childhood; and his father before him.

And he was of the seed of the Queen of the South whom Solomon had loved and he was black all over.

He too was of the children of God and he worshipped daily in the Temple; and every day he partook of the Banquet of the Lord.

He fasted and prayed and gave what he had to the poor and was also poor among the poor.

Now on the second day of the fourth year of the Age of the Atom Bomb during the great heat he went to refresh himself in the Sea.

He had been invited to the home of two maidens who dwelt in that place called Breezy Point.

He journeyed from the neighboring island where he lived; a barren place covered all over with the Temples of Mammon whereon dwelt a vast multitude of peoples from all the corners of the Earth.

And he journeyed in swift chariots through tunnels under the earth and in carts which sped across the surface of the earth, and in a boat which carried him on the top of the Sea.

He journeyed with companions, young men and maidens, also Children

* Reprinted from *The Catholic Worker*.

ST. AUGUSTINE'S MESSENGER

of God, who were of the race of that great nation and whose skin was fair.

Arriving at this Garden by the Sea he saw that it was good and that here God had lavished all manner of wholesome delights for the Children of God.

And he and his companions were glad and they sang a canticle of praise to God on that spot.

They went down into the Sea to bathe themselves.

A multitude of the people was there and **eight out of every ten was of the Children of God.**

And each man glorified in his own body and he looked upon his neighbor's body and was pleased at its fairness of skin.

The fair-skinned lay upon the sands and anointed their bodies with oils and exposed them to the heat of the sun so that they might be burned dark.

But they saw there one man whose body was black and it glistened like ebony against the white froth of the green waters.

Like a thunder cloud it cast a shadow of darkness upon the whole vastness of that beach.

Each man was enraged within himself and scandalized by the man who was black.

Each man murmured to his neighbor and a roar of fury went up from these people which drowned the voice of the waves.

And the light went out of the sun and happiness from the hearts of men.

And this happened among the Children of God; but those of the Children of God who came from the neighboring island and who lived with this man did not see that his skin was black.

They saw the spirit of God upon him and the Mark of a Child of God upon his spirit and they loved him and he was their brother.

Whilst they supped in the house of the two maidens, behold a deputation came to demand that the black man be expelled from the community.

His heart was filled with sadness and he said within himself:

In what have I sinned against my neighbor that the Children of God rise up against me and seek to cast me out?

And his companions at table were made sad and blushed for the shame of the Children of God.

They waited until it was already night and in the darkness they stole out with their companion who was black.

They sought to protect him from the fury of the Children of God and sorrowing they returned to their home.

And the God of the people of Breezy Point was a Jew and because He was a Jew could not dwell in their midst and He sorrowed upon the gibbet to which they had nailed Him.

And their eating His Flesh and drinking His Blood was as vultures contending over the carrion of His Mystical Body.

Of this great multitude eight out of every ten was a Child of God and bore upon him the Mark of God.

He came unto His own and His own received Him not.

A Christmas Gift

that will be a **TREAT** throughout the year — a subscription to

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MESSENGER**

The Magazine with a Message

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BAY SAINT LOUIS, MISS.



"Quote and Unquote"

- What Others Are Saying Of
- And About the Negro

They Stand for Principles

"We believe that racial differences in human beings are accidental and unimportant; that the essential and important truth is that all human beings, white and colored, have immortal souls redeemed by Christ and destined for heaven, that they have inalienable rights as Americans granted by the Constitution. We therefore feel bound to come out against any discrimination against Negroes that makes them appear as either inferior human beings or as second-class citizens of the United States.... With those who disagree on race relations, we'd like to be friendly in the hope that they could help us see the practical sides of the problem while we might help them see the principles involved."

*The Liguorian, October, 1949
from the page: Amongst Ourselves*

More From the *Liguorian*:

A Reader accuses: "... You are doing the work of the Communist Party by stirring up race hatred and intolerance... I am referring to your article 'Study in Black and White' in the June issue... I have lived among Negroes all my life and used to like them, but with encouragement from the Communists and the Catholic Church they have become impossible. They are almost entirely lacking in gratitude, and they never assume any obligations in a community... Why haven't they entered the Catholic Church before this interracial question was raised?... They are becoming Catholics because they see a chance to mingle with white people and even to marry white people, as soon as the law allows, as the

Church has never objected to such marriages...."

A *Liguorian* Editor answers:

"We realize it is almost impossible to say anything that will change the views of one who can write like the above.... Will not those who hold the Negro in contempt (even though concealed beneath such patronizing as one would use toward a pet dog) realize that it is their contempt that makes the Negro bitter, ungrateful, improvident, even dangerous? Is it not a damning evidence of our failure to teach the true faith even to our own when a Catholic can write that the Catholic Church is promoting Communism when it goes out to save the souls of Negroes by bringing them into the one true fold of Christ?..."

*The editors of The Liguorian
Liguori, Missouri*

Hurrah for the Sisters

"The Sisters teaching in our Southern Negro schools are real heroines. Men and women who visit the South will readily agree; it may, however, be difficult to convince other people who lack knowledge of the conditions under which these Sisters labor.

"Some years ago we visited a Negro school. The want of everything that might aid in making teaching attractive touched us. Desiring to offer encouragement, we said, on leaving: 'Well, Sister, God will surely reward you.' And the answer, accompanied by a sweet smile, was: 'Oh, Father, I think at times that I'll not receive any reward, for I am getting too much fun out of this.' In confusion we walked

(Continued on page 239)

BRIGHT SPOTS IN THE NEWS

Complete Harmony

It gives one a satisfied feeling to be able to report that the Air Force's integrated training of white and Negro enlistees at the Lackland Air Force Base, San Antonio, Texas, is working to perfection. As a body, the recruits live, eat and study together. There have been no incidents of friction between the two races. There is also no distinction or discrimination in picking the leaders for the mixed flights.

Missouri Headlines Again

Several years ago, diocesan Catholic high schools in St. Louis, Mo., were opened to Negro boys and girls who desired to attend them. And now, Kansas City, in the same state, has its Catholic high schools opened to colored. The former "Negro" Catholic school, St. Monica's, is destined to be merely an eight grade elementary school. Former St. Monica's High School pupils will now attend the following Catholic schools: Hogan, Lillis, Glennon, St. Aloysius and Rockhurst. The entire achievement was the result of a decision of Bishop Edwin V. O'Hara.

International Appointment

James Harris, a graduate of LaSalle College, in Philadelphia, Pa., was appointed as American senior secretary to the International Student Service, Geneva, Switzerland. Harris, the first Negro to be so appointed, is a 1948 graduate of LaSalle, which is conducted by the Christian Brothers.

Toward Better Understanding

The Very Rev. Paul C. Peinert, S.J., President of St. Louis University, St. Louis, Mo., has announced a series of lectures designed to promote better racial understanding. They are scheduled to last through the first semester.

Memorial to Service

A \$60,000 structure is being built in Lake Charles, La., to house the gymnasium-auditorium of the Sacred Heart

of Jesus parish school. It will be named in honor of Miss Eleanor Figaro, who last spring became the first Negro woman to receive the Papal medal *Pro Ecclesia et Pontifice*. Miss Figaro was instrumental in helping to found the Sacred Heart parish, and for many years gave freely of her services as parish worker, organist, and catechist.

Chemist Makes New Discovery

Dr. Percy Julian, a well-known research chemist, has found the synthetic key to a rare drug. His research has led to the discovery of a way to manufacture four life-giving chemicals which will insure a plentiful supply of hormone substances for the relief of arthritis, rheumatic heart disease and other unsolved human ailments.

First Southern Police Lieutenant

The first Negro to be promoted to the rank of lieutenant on the Louisville, Ky., police force is A. Wilson Edwards. The 41-year old officer, who has a splendid record, is probably the first Negro ever to attain such a post in the South.

Richmond History

The first of the Negro race to hold a position as matron at the city jail of Richmond, Va., is Mrs. Florence Morgan of that city.

Fayetteville's First

In September Negroes were named to the police force of this North Carolina city for the first time since Reconstruction Days. The two officers appointed were Albert A. Banks and Fred Truitt.

Enters Dixie Union

The first Negro to be admitted to the National Photo Engravers union is B. W. Wyche. His request for admittance was sponsored by his employer, J.C. Hooper, of the Hooper Engraving Company.



With our SVD Fathers on the Colored Missions



REV. JOSEPH STIER, a missionary to Mississippi (See "House in Hattiesburg")

House in Hattiesburg

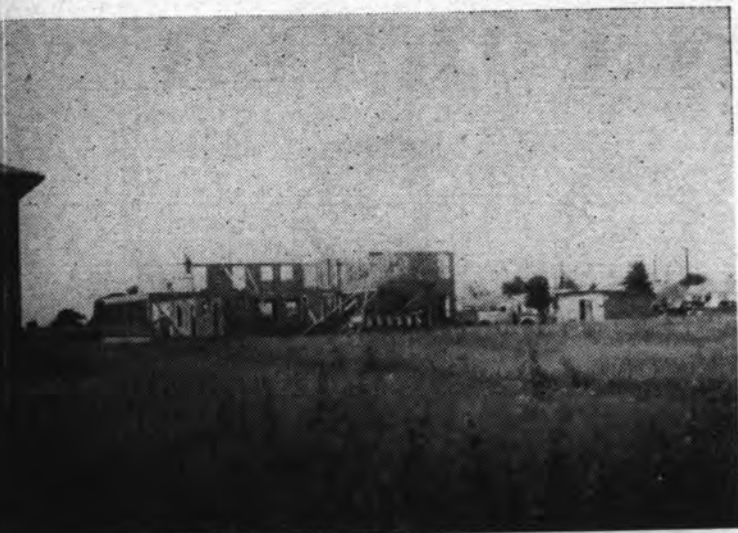
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Father Stier recently visited the Seminary. He was able to announce that they have rented a house as the first building of the baby mission. This house will most probably be church and rectory for the time being. Their main job is to contact any Catholics who may be living in the vicinity and get them organized into a parish. Then, with Catholic backing, they can set up that dream of every missionary — an efficient school with teaching Sisters (*try and get 'em!*) for a staff. With a school in operation, they will be able to contact the parents of their students, especially the non-Catholics, with a view to increasing the enrollment of the Church founded by Christ, and of opening heaven to more and more souls. To the school and convent (that's in case they get the Sisters) would be added a beautiful church,



The "Big Team" poses with Rev. Harold Perry, of Pine Bluff, Ark., and (left) Rev. Clarence Howard, Editor of the MESSENGER (See "Big Team from a Little School")



(left) A convent goes up in Clarksdale, Miss., and (below) a missionary goes down to lay the cornerstone for his temporary rectory in the same town. (See "Do It Yourself!")

an impressive monument of the worship and adoration of the growing congregation for its Creator.

Well, a man can dream, can't he? Anyway, they have a house in Hattiesburg. We hope that is the beginning of great things to come for the Catholic Church in that section of Mississippi.

Big Team from a Little School

"Ambition should be made of sterner stuff," so said William Shakespeare, if my memory serves me right. It could apply in a complimentary way to the football team of St. Peter's High School, Pine Bluff, Ark. Theirs was a noble ambition: to spread the name of their school and its glory abroad, far and wide. Their team had been heralded throughout the state as undefeated in the previous season. This year they had already won two games by scores of 9-0, and 33-0. So, they were prepared to tangle with Xavier Prep of New Orleans, La., likewise an undefeated state champion of last year, and likewise with two wins under their belt this year.

Accompanied by Rev. Harold Perry, they started from Pine Bluff in the school bus, 21 strong, a small squad for a big job. They stopped overnight at Yazoo City, Miss., and arrived at the Seminary in Bay Saint Louis, two nights before the game. After a short morning scrimmage on Saturday, October 15, they set out for New Orleans.

Sunday afternoon at 2:30 p.m., sharp,



they met Xavier Prep. The rest of the story can be recounted very briefly. The speed and dash of the Xavier backs, the fine blocking of the forwards, the fresh replacements that rolled in from Xavier benches, were too much for the valiant but outmatched S.V.D. school. They went down, tired but fighting, to the tune of 39-12. But the game showed promise on the part of the Pine Bluff aggregation of good contests between the two teams if they come together in future years.

Do It Yourself!

From the Clarksdale pictures on these pages, you can see that very often a pioneering missionary has to get out in his work clothes and lead the way in erecting his necessary buildings. At the time the pictures were taken, the new convent in Clarksdale was rapidly going up. It will house the Sisters, teachers in the Immaculate Conception School. At the same time, Father O'Leary was working on the construction of his own temporary rectory, and was snapped as he laid the cornerstone.



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CHILDREN'S CORNER



Dear Boys and Girls:

The first thing I want to do is to wish all of you a **VERY MERRY CHRISTMAS!**

Now, I don't mean a Christmas that is merry only because you received lots and lots of presents, and plenty of good things to eat. The "merry" that I wish you in this Christmas is the goodness that comes from feeling all right both inside and outside. Feel right outside, because you are alive and able to celebrate the Birthday of Christ. Feel right inside because you know that your soul is pleasing to the newborn King.

A proper Christmas present for the Little Jesus on His Birthday is to give Him your heart in Holy Communion. That will make Him happy, and it will make you happy, too. And since Christ came to show all men how to love one another, we will be doing His holy Will if we try to show our love for all our neighbors, especially during the Christmas season.

MY MAIL BAG

Dear Father Cheer-Up:

I spent my summer vacation working and going to ball games. The year before last, I spent my vacation in Abbeville at Mr. and Mrs. Dalton Coleman's house. I go to Mass every Sunday. We don't have Mass every day in the week. I go to Holy Communion every two Sundays.

Lula Mae Roy, age 11
811 North Frederick Ave.
Kaplan, La.

Thank you for a nice letter, Lula. I hope you enjoyed your ball games very much during the summer. It must have been fun after working all day.

Dear Father Cheer-Up:

We are in school. Our school opened on the 5th of September. I am trying to get

my lesson so that I can pass to the 8th grade next year. I hope you pray for me to pass, please. I promise to write to you often, if you are willing to pray for me to go to heaven. The story about Pennies from Heaven was very good.

After I finish school over here, I'm going to high school, and after I finish high school, I am going to college to be a nurse, if I am still living. I will be willing to help the sick, the unhealthy, and all other people.

Theresa Mae Roy, age 10
811 N. Frederick Ave
Kaplan, La.

Theresa, I hope you can be a nurse some day. It is a very noble thing for a youngster like you to want to help the sick and suffering people. God bless you! I will pray for you to pass in your grades.

Dear Father Cheer-Up:

I like the story "Pennies from Heaven" very much, it is so interesting to me. I like the story because it makes me always read it over again. It's the best story I ever read. I mean to tell you about my vacation on the farm, taking care of the cows and pigs and many other animals. I had a good time during the summer vacation writing interesting letters, playing ball, running, having a good time. And now school is here. We must study our lesson. I like school very much. And I want to join the Children's Corner contests.

Robert Charles Raynor, age 14
Rt. 1, Box 167
Newton Grove, North Carolina

You can learn a lot about nature by being on a farm, Robert. Someday, you may be running a farm of your own.

ST. AUGUSTINE'S MESSENGER

Boys and girls, since so many of you liked the story "Pennies from Heaven," I am going to let you read another story. I hope you like it. If you do, write in and tell me.

"ON MY WORD OF HONOR"

by Ramón Barbera

"On my word of honor!" To pronounce these words was almost as good as an oath among the boys of the college. He who lied or broke his word of honor was despised by all the rest.

"On your word of honor?" demanded the boys of all those who made a promise. If one did not dare say it, it was a sure sign that he was lying. If he said it he was believed at once.

Young Henry was a pupil of the fourth class. He was good, pious, industrious and cheerful. For a long time he had been thinking about his vocation; it was time to decide. So one evening after finishing his school work he went to the chapel. The dim light of approaching dusk was gently streaming through the large windows. Deep silence reigned in the semidarkness. The sanctuary lamp was burning near the tabernacle. Henry knelt at the railing, his eyes fixed on the altar and prayed for a few moments. Then he said half aloud:

"Lord, I hear a voice in my heart that calls me to be a missionary. I will follow the call, ON MY WORD OF HONOR."

Several years passed, and in the chapel of the novitiate, the training ground of so many knights of Christ, young Henry knelt before the image of the Crucified. The Face of the Figure seemed to express the moment when Jesus on the cross spoke the word, SITIO, I thirst — thirst for souls. Henry once more determined, but this time officially, to consecrate himself entirely to God by his religious vows, ON HIS WORD OF HONOR.

* * *

More years passed, and one beautiful morning Henry's trembling hands for the first time raised the white host and the sacred chalice in the same college chapel. His dream had come true and he saw bright visions of the future.

This time the chapel was not empty and silent and in semidarkness. From the organ came the sweet joyous sounds of music, with hundreds of hearts and voices joining in hymn and prayer. The chapel was brightly illuminated, and clouds of incense wafted around the altar. Father Henry was celebrating his first Mass. A man and a woman, his parents, wept tears of joy.

* * *

He received his appointment; he was to work among the pagans of Africa. The big ship sounded a warning to the passengers and friends that it was about to depart. Among the passengers were four missionaries, one of them Father Henry. For the last time he kissed his mother, who was trying to smile bravely despite her tears.

"Goodbye, Son, when shall I see you again?"

"When God wills, Mother. Goodbye!"

"Pray much for your mother, Child!"

"And you for me, Mother. Goodbye!"

Majestically the ship starts to move away from its pier. Father Henry waves his handkerchief to his mother on the shore. In a short time the waving cloth cannot be seen any more, and even the ship becomes a small speck in the immensity of the ocean.

His mother raises her eyes to heaven: "Lord, Thy Will be done!" and she slowly starts for home.

From the deck of the ship, Father Henry continues to look toward the fading shore line, now a mere ribbon of land in the distance. His eyes are full of tears, but like his mother, he raises them to heaven and prays: "Lord, Thy Will be done! ON MY WORD OF HONOR!"

And his gaze turns to his new goal, another land, where his new brothers dwell.

* * *

The years have passed swiftly, half a century, and Father Henry has become old. The souls he has won for Christ are very many. His body is weakened but his spirit is unbroken. His superiors are thinking of sending him home to die. Father Henry, now weak with age, goes to the chapel and kneels before the altar.

"Lord, Thy Will be done, but let Thy servant beg for one grace: I wish to die among my beloved black Christians, in the shade of these giant palms, in this virgin forest where Thy mighty Hand has spread so much beauty. Lord, for them I have given the best years of my life. Please, let me spend on them my last efforts."

The old missionary's eyes were wet with tears, but he was still ready to do the Will of God. He knew his mother, long dead, whom he had never seen again, would agree with him in that resolve. Suddenly he heard a Voice that seemed to be coming from the tabernacle, and that brought a great peace to his soul: "I grant this grace, ON MY WORD OF HONOR!"

The Lord cannot be outdone in generosity. Father Henry remained with his dark-skinned

ST. AUGUSTINE'S MESSENGER

Christians, in the shade of the giant palms, unknown to the world, in the immense jungle now blooming with churches and schools for the natives, built by his long labors.

His body rests in the poor mission cemetery beneath a bamboo cross.

Boys and girls, isn't that a swell story. If you like it, write in and tell me.

MY FAVORITE SAINT CONTEST

We have one winner this month for the Favorite Saint Contest.

One of My Favorite Saints — Mary

She is the most beautiful woman that ever lived, the only human being born without original sin on her soul. I know she loves everyone very much. I love her, too, and sometimes I pray to her. I am going to pray always as much as I can to her. I love her very much because she is free from sins. We honor her many ways. Sometimes people are very good, and so good that Mary comes to talk with them.

Robert Charles Raynor, grade 8
Rt. 1, Box 167
Newton Grove, N.C.

Thank you, Robert, for that nice little paragraph on Mary. Maybe some children that you know will become so good that Mary or the saints will come to visit them! That would be interesting!

All our readers of this page are invited to join the Favorite Saint Contest. Just tell me why you like a certain Saint, and enter the contest.

Now, I must say goodbye for the month of December. Don't forget to make your heart a happy dwelling place for the newborn Jesus, by receiving Him in Holy Communion often during the Christmas season. Enjoy your Christmas vacation, by having all the fun you can, and giving pleasure to others by your kindness and goodness. Once again — Merry Christmas to one and all. God bless all of you! Pray for the missions and remember to pray for

Father Cheer-Up
THE SEMINARY
Bay Saint Louis, Miss.

ST. MONICA'S IN SOUTH JERSEY

(Continued from page 222)

reality. Under the spur of the first pastor's zeal and sacrifice,

the work grew by leaps and bounds. He made the basement of the aforementioned house into a temporary church. The second floor was his rectory. Father Hudzik himself did most of the work getting the dilapidated building in shape.

His next project was a parish hall to accommodate the crowds that attended his lectures on the Catholic religion. Father Hudzik built this with the help of a group of parish men, who generously provided most of the labor needed for its construction.

The most recent addition to this parish plant is the new church. The rapid growth of the congregation demanded a larger place of worship than was supplied by the basement of the old house. After years of planning and collecting funds, and dreaming, ground was broken for the new house of God in 1948. In early 1949, it was completed, a spacious white edifice, topped by a celtic cross.

The colored Catholics of Atlantic City are not yet finished. St. Monica's is not yet a complete parish plant. They are looking forward to the day when it will be not only the religious center of their community, but the social, recreational and educational center as well.

"Those who enter the Church, whatever be their origin or their speech, must know that they have equal rights as children in the House of the Lord, where the law of Christ and the peace of Christ prevail."

Pope Pius XII

REMEMBER OUR FRIENDS

"It is therefore a holy and wholesome thought to pray for the dead. . . ."

In your charity please pray for the repose of the souls of:

Rev. Alfred J. Laube, S.M.A., who died in Tenafly, N.J., September 27, 1949;

Sister Mary Alberta, S.Sp.S., who died in the Philippines, September, 1949;

Sister Mary Johannesburg, S.Sp.S., who died in Brazil, September, 1949;

Sister Mary Norberta, S.Sp.S., who died in Steyl, Holland, September, 1949;

Sister Mary Trinidad, S.Sp.S., who died in Brazil, September, 1949.

May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

A Claverite Speaks

(Continued from page 226)

tion and discrimination. The National Federation of Catholic Colleges, in a recent convention in Chicago, Illinois, adopted similar resolutions. Xavier University — a member of that federation — was responsible during this year for sponsoring a Catholic Interracial Day with the blessing of their own Archbishop, His Excellency, Most Rev. Joseph Francis Rummel, in New Orleans. There, despite criticisms fostered by opposing factions, white and black Catholics ignored all traditions, all laws of segregation, and partook of the Sacraments together, broke bread and ate together, and exchanged ideas on their mutual problems and the means of solving them.

Whatever stand others may take in the Southland, at least this is evidence that some Catholics are on the march, determined to join the liberal forces and do something about the evils of hate and prejudice other than talk about them.

We must join hands with these forces in the Southland who seek to bring about a rebirth of respect for the rights of the individual, and an open acknowledgement of the dignity of man in keeping with the high principles and ideals of the American way of life. Let us pledge ourselves never to let a fellow Catholic forget that his first duty

is to follow the example of Him Who died that all mankind might be saved. Let each of us dedicate ourselves to the proposition that we shall be the living consciences of individual Catholics or groups of Catholics who transgress the principles of charity, tolerance, and fair play toward Negroes.

Wherever bigotry, prejudice, discrimination and denial of civil rights are found, let us take our place there in the foremost ranks of those who do battle for justice. And to those Catholics who would waver or be uncertain as to where they should stand on these issues, we present the admonitions and encouragement contained in the words of our Holy Father, Pope Pius XII, who said in His letter *The Mystical Body of Christ*:

"How can we claim to love the Divine Redeemer, if we hate those whom He has redeemed with His Precious Blood, so that He might make them members of the Mystical Body? For that reason the beloved disciple warns us: If any man say, I love God, and hateth his brothers, he is a liar. For he that loveth not his brother whom he seeth, how can he love God Whom he seeth not? And this Commandment we have from God, he who loveth God loveth also his brother."

Let us continue to hope, to pray, and to fight if need be, for the full recognition of our civil rights — which spell out the right to vote, the right to a job, the security of one's person, freedom from fear — and above all the right to enjoy the dignity of being a man.

QUOTE and UNQUOTE

(Continued from page 232)

out of that school, and we believe that most everyone else would have done the same. We do so little; we expect so great a reward! Here was a Sister doing so much, yet wondering whether she would receive a reward, since, in truth, heroic courage was helping her to find a little pleasure amidst such conditions as would make for despondency in less courageous souls.

Rev. Edward C. Kramer, Director General of The Catholic Board for Mission Work Among the Colored People

INDEX TO ST. AUGUSTINE'S MESSENGER

VOLUME XXVII (January-December, 1949)

EDITORIALS

Catholic Students Enter the Arena	97
Catholic Students on the March in Louisiana	74
Five for the Year	146
In Praise of the Church	145
May Their Tribe Increase	1
Mississippi Leaders	25
No Greater Love	163
Our List of Educational Institutions	73
Penny for a Scholarship, A	73
Siege from Many Sides	217
Still To be Done	146
Throwing Bouquets	25, 146

ARTICLES

Address of Father General — Very Rev. Aloysius Kappenberg, S.V. D.	26
African Bishop Receives Seminary	55
Apostle of Haiti, An — John LaBauve, S.V. D.	202
Arm of an Apostle, The	220
Barthe's "The Christ" — Curtis T. Washington, S.V. D.	121
Black Virgin of Costa Rica, The — Carlos A. Lewis, S.V. D.	9
Cement Block for Our Queen, A	76
Challenge to Lay Catholics, A	223
Church in Ethiopia, The — Carlos A. Lewis, S.V. D.	62
Church of the Epiphany, The	50
Claverites Convene in Lafayette	174
Claverite Speaks, A — Archibald T. LeCesne	224
Davant in the Delta	98
Estevan, the Moor — Victor A. Croley ..	14
Ewe and I — Albert Kretschmer, S.V. D.	206
Fair Educational Practices Law, A	182
Fair Employment Practices — William C. Kernan	86
Father Fonville Joins the Southern Mission Province	67
First Negro Magdalen in Michigan	155
45 Years at St. Augustine's	58
Friend, Go Up Higher — Arthur C. Winters, S.V. D.	4
Frilot Cove	106
From the Race Relations Conference ..	27
Greetings from the Gold Coast — Joseph des Bordes	147
Golden Jubilee in the Pass	107
In the Spirit of Mother Cabrini — Harriet Schuyler	28
Martinique — Land of Volcano — Carlos A. Lewis, S.V. D.	38
Man and His Charity: Thomy Lafon, A Arthur C. Winters, S.V. D.	52
Maryall — All to Mary — Arthur C. Winters, S.V. D.	194
Negro Couple Makes History in Texas ..	75
Negro Sisters in Detroit	82
On Discrimination at Breezy Point — Charles Geoghehan	230
One Priest to Another — Anthony Bourges, S.V. D.	173
Retreat — A Spiritual Treat, The — Arthur C. Winters, S.V. D.	150
St. James' in Prichard	200
St. Monica's in South Jersey — Arthur C. Winters, S.V. D.	222
Scene is Fatima, The — Joseph Francis, S.V. D.	169
School of Useful Trades, The	32
Sisters Get New Car	177
Speaking of a Native Clergy	148
Story of a Church, The — Thaddeus Boucree, S.V. D.	198
Thanks be to God! — Friar Martin de Porres, O.F.M.C.	56
Twenty-Five Years in a Missionary Diocese — Arthur C. Winters, S.V. D.	170
Two Weeks in the Woods	219
Vocation Talks in Ensley — Arthur C. Winters, S.V. D.	122
We Need More Room — Robert D. O'Leary, S.V. D.	124
What's Happening Here — Frank J. Ford .. 54, 80, 127, 158, 178, 201	

Words of a Great Lady —

Titus Cranny, S.A.	152
Yield in Yazoo City, The	104

POEMS

Chalice of Grace, A — Ruth Augustine	223
Day is Done — Ruby E. Hawkins	49
Mystical Rose — Connell J. Maguire ..	153
Purgatory — Brother Francis Patrick ..	193
Redemption Begins — Brother Francis Patrick	218
Sustained — Grace Sayre	187

STORY

"Until Death Do Us Part" — Arthur C. Winters, S.V. D.	30
--	----

BOOK REVIEWS

"America's Tenth Man"	45
"Background for Brotherhood"	72
"Brothers in Black"	72
"By The People"	72
"Color, Class and Personality"	96
"Getting Along Together"	132
"Jacksonville Looks at its Negro Community"	96
"Lad of Lima"	120
"Let's Pull Together, Kentuckians"	132
"Machines in the Cotton Fields"	45
"Negro Handbook — 1949, The"	183
"Negro in America, The"	45, 72, 120
"Negro Press, The"	120
"Repairers of the Breach"	132
"Sincere Protestant, A"	96
"Singers in the Dawn"	72
"South: America's Opportunity Number One, The"	24
"To Secure These Rights"	45
"To Stem This Tide"	96
"Voting Restrictions in the Southern States"	120
"Wanted: a Healthy South"	24
"Wanted: an Educated South"	24
"Wanted: the South's Future for the Nation"	24
"Which Way is Better?"	189

MONTHLY DEPARTMENTS

Bright Spots in the News — 19, 41, 65, 91, 113, 164, 185, 211, 233.
Children's Corner — 22, 46, 70, 94, 118, 130, 166, 190, 214, 236.
News Broadcast — 12, 36, 60, 84, 110, 128, 156, 180, 204, 228.
Quote and Unquote — 18, 44, 66, 90, 112, 160, 184, 210, 232.
Remember Our Friends — 48, 72, 120, 131, 164, 187, 216, 239.
Saints of the Months — 17, 40, 64, 92, 116, 126, 161, 188, 212, 227.
With Our SVD Fathers on the Colored Missions — 20, 42, 68, 88, 114, 129, 162, 186, 208, 234.

MISCELLANEOUS

Annual Index to St. Augustine's Messenger	240
Archbishop Confirms	87
Costa Rica's First	103
Five Polio Precautions	132
More Catholic Institutions	159
Mission Intention for May	120
Mission Intention for October	192
Mission-Minded Boys and Girls	79
1949 Educational Supplement	133
Novena of Confidence to the Sacred Heart	153
On the Threshold of the Priesthood	39
Our Cover	132, 155, 179
Recent Developments on the Negro Mission Front	2
S.V. D. Colored Missions in the United States, 1948-1949	108
Tenth Ordination at St. Augustine's	100
"This is My Body" — Rt. Rev. Patrick J. Kilgallen	102
Your Dimes Fought and Won	7



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INDEX TO ST. AUGUSTINE'S MESSENGER

VOLUME XXVII (January-December, 1949)

EDITORIALS

Catholic Students Enter the Arena	97
Catholic Students on the March in Louisiana	74
Five for the Year	146
In Praise of the Church	145
May Their Tribe Increase	1
Mississippi Leaders	25
No Greater Love	163
Our List of Educational Institutions	73
Penny for a Scholarship, A	73
Siege from Many Sides	217
Still To be Done	146
Throwing Bouquets	25, 146

ARTICLES

Address of Father General — Very Rev. Aloysius Kappenberg, S.V. D.	26
African Bishop Receives Seminary	55
Apostle of Haiti, An — John LaBauve, S.V. D.	202
Arm of an Apostle, The	220
Barthe's "The Christ" — Curtis T. Washington, S.V. D.	121
Black Virgin of Costa Rica, The — Carlos A. Lewis, S.V. D.	9
Cement Block for Our Queen, A	76
Challenge to Lay Catholics, A	223
Church in Ethiopia, The — Carlos A. Lewis, S.V. D.	62
Church of the Epiphany, The	50
Claverite Convene in Lafayette	174
Claverite Speaks, A — Archibald T. LeCesne	224
Davant in the Delta	98
Estevan, the Moor — Victor A. Croley ..	14
Ewe and I — Albert Kretschmer, S.V. D.	206
Fair Educational Practices Law, A	182
Fair Employment Practices — William C. Kernan	86
Father Fonville Joins the Southern Mission Province	67
First Negro Magdalen in Michigan	155
45 Years at St. Augustine's	58
Friend, Go Up Higher — Arthur C. Winters, S.V. D.	4
Frilot Cove	106
From the Race Relations Conference ..	27
Greetings from the Gold Coast — Joseph des Bordes	147
Golden Jubilee in the Pass	107
In the Spirit of Mother Cabrini — Harriet Schuyler	28
Martinique — Land of Volcano — Carlos A. Lewis, S.V. D.	38
Man and His Charity: Thomy Lafon, A Arthur C. Winters, S.V. D.	52
Maryall — All to Mary — Arthur C. Winters, S.V. D.	194
Negro Couple Makes History in Texas ..	75
Negro Sisters in Detroit	82
On Discrimination at Breezy Point — Charles Geoghehan	230
One Priest to Another — Anthony Bourges, S.V. D.	173
Retreat — A Spiritual Treat, The — Arthur C. Winters, S.V. D.	150
St. James' in Prichard	200
St. Monica's in South Jersey — Arthur C. Winters, S.V. D.	222
Scene is Fatima, The — Joseph Francis, S.V. D.	169
School of Useful Trades, The	32
Sisters Get New Car	177
Speaking of a Native Clergy	148
Story of a Church, The — Thaddeus Boucree, S.V. D.	198
Thanks be to God! — Friar Martin de Porres, O.F.M.C.	56
Twenty-Five Years in a Missionary Diocese — Arthur C. Winters, S.V.D.	170
Two Weeks in the Woods	219
Vocation Talks in Ensley — Arthur C. Winters, S.V. D.	122
We Need More Room — Robert D. O'Leary, S.V. D.	124
What's Happening Here — Frank J. Ford .. 54, 80, 127, 158, 178, 201	

Words of a Great Lady — Titus Cranny, S.A.	152
Yield in Yazoo City, The	104

POEMS

Chalice of Grace, A — Ruth Augustine	223
Day is Done — Ruby E. Hawkins	49
Mystical Rose — Connell J. Maguire ..	153
Purgatory — Brother Francis Patrick ..	193
Redemption Begins — Brother Francis Patrick	218
Sustained — Grace Sayre	187

STORY

"Until Death Do Us Part" — Arthur C. Winters, S.V. D.	30
--	----

BOOK REVIEWS

"America's Tenth Man"	45
"Background for Brotherhood"	72
"Brothers in Black"	72
"By The People"	72
"Color, Class and Personality"	96
"Getting Along Together"	132
"Jacksonville Looks at its Negro Community"	96
"Lad of Lima"	120
"Let's Pull Together, Kentuckians"	132
"Machines in the Cotton Fields"	45
"Negro Handbook — 1949, The"	183
"Negro in America, The"	45, 72, 120
"Negro Press, The"	120
"Repairers of the Breach"	132
"Sincere Protestant, A"	96
"Singers in the Dawn"	72
"South: America's Opportunity Number One, The"	24
"To Secure These Rights"	45
"To Stem This Tide"	96
"Voting Restrictions in the Southern States"	120
"Wanted: a Healthy South"	24
"Wanted: an Educated South"	24
"Wanted: the South's Future for the Nation"	24
"Which Way is Better?"	189

MONTHLY DEPARTMENTS

Bright Spots in the News — 19, 41, 65, 91, 113, 164, 185, 211, 233.
Children's Corner — 22, 46, 70, 94, 118, 130, 166, 190, 214, 236.
News Broadcast — 12, 36, 60, 84, 110, 128, 156, 180, 204, 228.
Quote and Unquote — 18, 44, 66, 90, 112, 160, 184, 210, 232.
Remember Our Friends — 48, 72, 120, 131, 164, 187, 216, 239.
Saints of the Months — 17, 40, 64, 92, 116, 126, 161, 188, 212, 227.
With Our SVD Fathers on the Colored Missions — 20, 42, 68, 88, 114, 129, 162, 186, 208, 234.

MISCELLANEOUS

Annual Index to St. Augustine's Messenger	240
Archbishop Confirms	87
Costa Rica's First	103
Five Polio Precautions	132
More Catholic Institutions	159
Mission Intention for May	120
Mission Intention for October	192
Mission-Minded Boys and Girls	79
1949 Educational Supplement	133
Novena of Confidence to the Sacred Heart	153
On the Threshold of the Priesthood	39
Our Cover	132, 155, 179
Recent Developments on the Negro Mission Front	2
S.V. D. Colored Missions in the United States, 1948-1949	108
Tenth Ordination at St. Augustine's	100
"This is My Body — " — Rt. Rev. Patrick J. Kilgallen	102
Your Dimes Fought and Won	7



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